



EPISCOPAL NEWS SERVICE

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MAR 26 1999

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March 18, 1999

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news digest

99-018D

Bishops determined to help General Convention deal with divisive issues

(ENS) Bishops emerged from a six-day closed meeting at a diocesan retreat center in Texas expressing a determination to help the church deal more constructively with divisive issues that threaten to split the church.

"We are not backing off the issues—but we are exploring different ways to deal with the issues," said Bishop Catherine Roskam of New York in an open conversation with the press at the end of the March 4-9 meeting at Camp Allen near Houston. She said that the conversation among the 140 bishops had "deepened" enough so that they were able to deal with their differences "in an atmosphere of mutual trust."

Although last summer's Lambeth Conference of 750 bishops of the Anglican Communion was not on the agenda, the confrontation over the issue of homosexuality at the conference was clearly behind the effort to find a better way to deal with issues, according to several bishops.

"There are concerns that don't lend themselves to a vote," observed Presiding Bishop Frank T. Griswold. "We learned from Lambeth that passing resolutions doesn't resolve the issue." Instead the "questions can remain and the divisions can be very deep. So I think we have been trying to find a way to live our lives and do this for the sake of the larger church."

Calling it "the best meeting yet" of the spring retreats, established in the wake of a confrontation in the House of Bishops at the 1991 General Convention, Bishop Chester Talton of Los Angeles credited Griswold with "showing us the way forward and helping us deal with more substantial issues."

The challenge now, according to several bishops, is to take the new spirit of cooperation back into the dioceses. "We seem to be on track but can we carry this spirit back to our dioceses and into General Convention?" asked Bishop Chris Epting of Iowa. He pointed out that a significant number of bishops were not at the Texas meeting. Yet he expressed guarded optimism that the bishops could influence the decision-making process of the church in a way that would curb the threat of further polarization.

Pamela P. Chinnis, president of the House of Deputies, endorsed the hopes of the bishops for a less confrontational General Convention but pointed out that it is a legislative meeting, the highest authority in the Episcopal Church—and difficult to predict. "The House of Deputies has always been open and willing to work in partnership with the House of Bishops," she said in an interview. "When the houses work together, as they seemed to do at the Philadelphia General Convention in 1997, it benefits the whole church."

Chinnis underscored the right of deputies to introduce resolutions and said that resolutions emerge from many levels of the church—including diocesan and provincial conventions, as well as boards and agencies of the church. “We must take them all seriously because of our democratic polity,” she said.

Griswold emphasized the partnership between the two houses during sessions with the bishops, reminding them that there are two dynamics at work at General Convention. Reporting to his staff after the meeting, he said, “There are the deputies who are focused on legislation because they have been elected for that purpose. And there are the bishops who can look at the community from a different perspective.”

Yet both houses must be careful not to avoid issues by not dealing with them. “We need careful listening,” Griswold said. “We need a time for growing into an answer without forcing an answer before its time.” He also announced that the September meeting of the House of Bishops in San Diego would provide “sustained conversation” about sexuality issues, including an invitation for gay and lesbian members of the church to tell their stories.

99-019D

Griswold responds to international church leaders on sexuality issue

(ENS) Presiding Bishop Frank T. Griswold responded March 10 to an open letter from six active primates, a retired primate and an archbishop which challenged what they perceived as a trend by some bishops in the Episcopal Church to ignore resolutions on sexuality passed at last summer’s Lambeth Conference.

The church leaders said in their February 26 letter that they were obliged to point out that “the continuance of action at variance with the Lambeth resolutions, within your own or any other province, would be a grievous wrong and a matter over which we could not be indifferent.” It asked the presiding bishop to “examine the directions apparently proposed by some in your province and take whatever steps may be necessary to uphold the moral teaching and Christian faith the Anglican Communion has received.”

The letter was signed by David Gitari of Kenya, Richard Goodhew of Sydney, Emmanuel Kolini of Rwanda, Ghais Malik of Jerusalem and the Middle East, Donald Mtetemela of Tanzania, Maurice Sinclair of the Southern Cone of America, Moses Tay of Southeast Asia, joined by Colin Bazley, retired primate of Southern Cone.

Griswold, joined by nine bishops who form his Council of Advice, wrote to the church leaders, “The bonds of communion which we enjoy with other provinces are precious to us, and the mutual sharing of the gifts between us is both a privilege and a blessing.”

The letter emphasized the “divergent opinions on the question of homosexuality” in many provinces of the Anglican Communion. It quoted from the four understandings that emerged from the Lambeth Conference report on human sexuality, ranging from those who believe homosexual orientation is “a disorder” that might be changed to “those who believe that the church should accept and support or bless monogamous covenant relationships between homosexual people and that they may be ordained.”

Griswold said that the Episcopal Church is in a process of discernment, “testing the spirits,” and he quoted from a letter of Archbishop of Canterbury George Carey to another primate. In the letter Carey pointed out that the issue was discussed at Lambeth for “the very first time” and the resolution stating that homosexual activity is contrary to Scripture

"indicates where bishops stand now on the issue; it does not indicate that we shall ever rest there."

Carey said in the letter that the debate at Lambeth "showed me more powerfully than I had ever seen before that argument and controversy solves nothing." He called for a new kind of conversation, "one that begins with respect for the integrity of another and a willingness to study the scriptures together, to reflect on our experience—including the experience of homosexuals—and to share in a process" of moral discourse.

Griswold ended the letter by inviting the church leaders "to visit those parts of our church which cause you concern so that you may inquire and learn directly what has animated certain responses" to the Lambeth resolutions. "Such visits will afford you the opportunity not only to query some of our bishops and representatives of their dioceses but also to listen to the experience of homosexual persons, which is mandated by the Lambeth resolution on human sexuality."

99-020D

Doss resigns as bishop of New Jersey, diocese begins process of healing

(ENS) After years of confrontation and polarization, the Diocese of New Jersey will seek healing in the wake of the resignation of Bishop Joe Morris Doss on March 12.

The resignation takes effect in the fall of 2001 but Doss will take a "sabbatical leave of absence" beginning no later than June 30 or as soon as an interim bishop is appointed. Diocesan leaders and Doss agreed to a separation package of salary and benefits of \$1.2 million.

"Being your bishop has not been easy," Doss said in his parting address at the diocesan convention in Somerset. "But the good moments, of which there were many, have been spiritually nourishing and rewarding, while the tough moments have been instructive and humbling."

Doss said that he was "profoundly sorry to announce to you that I cannot be the one called to lead the Diocese of New Jersey into a new millennium." He said that he wasn't resigning because of the lack of support, or because of a continuing investigation of his financial stewardship, but because he couldn't provide leadership for "the battered and beleaguered diocese." He said that he had come to the conclusion that he was "in the way" of a process of healing and reconciliation.

"You must not allow your opportunity for healing, reconciliation and reform to pass," he told 800 delegates to the convention. "Much work has been done, much learning has occurred, a great price has been paid."

Apologizing again for any part he played in the divisive controversies swirling around his leadership, Doss said, "For some of you it may seem to be a joyful occasion and for others a tragedy." Calling himself a "lightning rod," Doss said that his tenure had shown the need for healing and reconciliation, bringing to the surface deep-rooted problems in the diocese. He said that the need for healing, reconciliation and reform "remain deep, complex and long-existing. The need so pervasive that it calls for nothing less than transformation."

After his half-hour address, Doss and his family walked out of the convention center as delegates stood and applauded.

The package includes full salary and benefits until retirement—and additional payments to his pension for several more years, \$200,000 for the educational costs of his two

children, \$150,000 for the mortgage on his home, \$30,000 moving expenses, \$20,000 to replace his automobile, and a payment of \$100,000 "payable at any time within the next three years at the bishop's request."

99-021D

Archbishop Carey meets with Pope, dedicates new Anglican Centre in Rome

(ENS) Archbishop of Canterbury George L. Carey opened the new Anglican Centre in Rome February 12-14 and held private discussions on a strategy for unity with Pope John Paul II.

"The centre has been a place for learning and discussion, a place where eyes are opened and enthusiasm for Christian unity kindled," said Carey in dedicating the new \$500,000 headquarters in an imposing Renaissance palace, the Doria Pamphili.

Carey reminded the 300 guests from around the Anglican Communion who joined in the dedication—including Cardinal Edward Cassidy of the Vatican Secretariat for Promoting Christian Unity—of the history of the centre and its initial dedication by Archbishop Michael Ramsey in 1966.

At that time Ramsey pointed out that Anglicans cherish Scripture and the Catholic creeds, as well as the lessons of the Reformation and "the continuity which it claims with the ancient church." In its embrace of "saints and teachers of every period in the West and the East," Anglicans also strive "to use whatever light is shed by modern knowledge upon the understanding of man and the world." Carey said that the original vision of "making available the resources of Anglican learning to anyone who will come and enjoy them" had not changed.

Shortly after the dedication, Carey announced the appointment of Bishop John Baycroft of Ottawa, Canada, as the new director of the centre. Baycroft, who will succeed the Rev. Bruce Ruddock and his wife Vivien, who has been a member of the Anglican Roman Catholic International Commission, responsible for the official theological dialogue between the two communions.

Responding to his appointment, Baycroft was quoted in a local paper as saying, "Anglican-Roman Catholic relations have grown to the point that the Archbishop of Canterbury thought it would be a good thing to put a bishop there. My role is to make sure the Anglican Communion as a whole is represented and interpreted to the Vatican and the Vatican is interpreted back to the Anglican Communion."

At his meeting with Pope John Paul II Carey discussed the future relations between the two churches, including a meeting early in 2000 in Canada to develop plans for future cooperation, described by Ruddock as "a global meeting between church leaders at the highest level." The agenda for the meeting would not avoid "difficult matters such as inter-communion and mixed marriages," Carey said, but would concentrate on the broader issues of the relationship. They also expressed a common concern for persecution of Christians in the Sudan and India and said that they would work together on such issues. Carey and the Pope also agreed that they would cooperate in addressing issues of economic justice and international debt—and the Millennium.

99-022D

Ottley resigns as Anglican Observer at the United Nations

(Anglican Journal) Following a "deterioration" in support from Archbishop of Canterbury George Carey, Bishop Jim Ottley, outspoken Anglican Observer at the United Nations, has agreed to step aside to make way for "restructuring," effective March 31.

"My contract is up and the archbishop and I came to the conclusion that it was wise not to renew it," said Ottley in an interview from his New York office. A five-member interim transition team, headed by retired bishop Paul Moore, Jr. of New York, will oversee the office until a permanent replacement for Ottley is named.

The observer is jointly appointed to a three-year renewable contract by the archbishop and the Anglican Consultative Council, comprised of representatives of all the provinces of the Anglican Communion. The observer works with a 20-member international advisory committee that meets four times a year.

In the telephone interview, Ottley said he had heard prior to the Lambeth Conference last summer that Carey was not entirely happy with some of his work but during a discussion with the archbishop at Lambeth Palace in London Carey affirmed support for him. However, in a subsequent letter to Ottley, Carey raised the possibility of Ottley's retirement, hinting that sooner might be better. Sources suggest that, in the meantime, some members of the advisory committee complained to Carey about how the office was administered.

The final straw was a confidential letter to the advisory committee from Carey in November that raised the matter of "restructuring" the office. It was news to Ottley and it clearly presupposed his resignation, he said, but did not spell out what was meant by restructuring. "I am accepting the decision," Ottley said. "I don't think I have a choice."

Ottley, the second person to hold the position since it was established almost eight years ago, has worked at the United Nations since October 1994. During his tenure he has spoken out on such issues as the international debt crisis, use of landmines, ecology, globalization, interfaith dialogue, poverty, human rights abuses and the rights of women and children.

"Coming from Panama and the Third World, those are the issues that are constantly with us, and someone from that part of the world is going to talk about them," said Ottley. "I've put a lot of emphasis on world debt and that got the attention of the archbishop and the Lambeth Conference."

According to Ottley, Carey never directly expressed concern about the issues he raised or what he said about them but "those close to him had given me that impression." Ottley assumed that "we were saying what the rest of the Communion wanted us to say."

Ottley was also subjected to "infighting" between the archbishop and the ACC over who controlled the observer according to some observers. Because the position was a joint appointment, it was never clear to whom the observer reported, said Canon Frederick Williams of New York, a member of the advisory committee.

"There were some internal politics between the ACC and the archbishop, namely 'Does the observer operate as an ambassador at the United Nations or is he a staff to other organizations and reports to them?' The question was, 'Who hires, fires and controls (the observer)?"' said Williams. "After a point, that debate becomes tiresome. The observer just wants to do his job."

99-023D

Alabama Episcopalians condemn murder of gay man

(ENS) Episcopalians in Alabama joined public outrage over the February 19 murder of a "quietly gay man" in Sylacauga, a small town about an hour's drive from Birmingham.

Bishop Henry Parsley of the Diocese of Alabama called the murder a "tragedy," adding that "this sad event in our state reminds us all of the terrible consequences of prejudice and hate in our life together." He added, "Let us pray that it will spur us to deeper tolerance and understanding in our human differences."

The Rev. Timothy Holder, rector at Grace Episcopal Church in Woodlawn, joined several clergy colleagues in praying over the scarred patch of ground where Billy Jack Gaither was bludgeoned to death and his body set on fire. Next to a creek that has been used for baptisms, he said, "Evil has happened here. It is very important to face evil immediately with love. Love will conquer it, and that's why we are here." And members of the Alabama chapter of Integrity, a ministry with gays and lesbians, later made a pilgrimage to the site.

A pair of local construction workers confessed to the crime, admitting that they killed Gaither because he was a homosexual, according to the sheriff's office. Charles Butler and Steven Mullins were charged with murder. They admitted that they lured him from a local bar, beat him with an ax handle, put him in the trunk of his car, drove to a secluded spot on the banks of Peckerwood Creek, beat him again and then set his body on fire in a pile of discarded tires.

Local reaction was disbelief—and outrage. "How absolutely deplorable," said an editorial in the *Birmingham News*. "What kind of sick individuals would kill someone just because of his sexual orientation?" The editorial noted that Gaither's murder was "drawing the attention of the national media and gay rights groups, and he's fast becoming a national gay martyr. His death in many ways mirrors that of Matthew Shepard... who was killed last year because he was gay." It concluded, "There's absolutely no place in our society for the kind of senseless hatred and cruelty he suffered. May justice be swift and severe for his killers."

The Alabama Integrity chapter deplored the failure of a Hate Crimes Resolution at the diocesan convention only a week earlier. The resolution didn't even make it out of committee, said Ron Gatlin, convener of the chapter. "How many more senseless crimes of hate must occur before action is taken?" he asked. He said that it was time for the church, as a community of faith, to speak out in witness that "no one of God's creations deserves such treatment."

In a letter to deputies and alternates to General Convention, Pamela P. Chinnis, president of the House of Deputies, said that "as people of conscience we must take action against murderous prejudice wherever it appears in our churches and communities," teaching and preaching tolerance and "working for a society in which every person can know the freedom of the children of God." She concluded, "We must find a way for love to replace hate." She enclosed with her letter was a new "Stop Hate" brochure produced by the Episcopal Church's Peace and Justice Office. The brochure will be sent to all parishes.

The Rev. Brian Grieves, director of the office said, "The brochure is in direct response to the action of Executive Council and Chinnis and to a growing concern throughout the church."

99-024D

Opposition to Lutheran-Episcopal proposal organizing

(ELCA) While expressing support for a relationship of "full communion" between the Evangelical Lutheran Church in America (ELCA) and The Episcopal Church, almost 200 Lutherans gathered here at St. Andrew's Lutheran Church in Mahtomedi, Minnesota, and resolved that the current Lutheran proposal, "Called to Common Mission," is not the way to accomplish it.

Speakers addressed the audience before participants shared their views and drafted and approved a sample resolution for ELCA congregations and synod assemblies to send to the Churchwide Assembly next August in Denver. The February 8-9 conference also began developing a strategy to educate Lutherans on the content of "Called to Common Mission" (CCM) and reasons for opposing it.

The sample resolution asks "that the 1999 Churchwide Assembly reject the document 'Called to Common Mission,'" while reaffirming the Lutheran "commitment to continue to work together with our Episcopal neighbors in common faith and mission, gathering at the Lord's Table and sharing in each other's ministry."

The resolution continued, "We acknowledge the ordination of Episcopal clergy, and welcome them to serve in ELCA parishes or pastoral positions, preaching and teaching in a manner that is consistent with the ELCA's 'Confession of Faith.'" "I am disappointed—first with the Concordat and now with the revision—that they make it necessary for us to adopt the historic episcopate," said the Rev. Robert J. Marshall of Chicago, former LCA president.

Lutherans and Episcopalians agree on the doctrine of "apostolic succession," an ongoing faithful proclamation of Christ; Episcopalians bring to the relationship the "historic episcopate," a succession of bishops as a sign of unity back to the earliest days of the Christian church. Marshall asked the conference if the historic episcopate is "not only essential but good and useful for the church," and he supplied his answer: "No."

"I am not in favor of the Concordat in its present form because it is not the best for ecumenism," said Marshall. "One church would have to become like the other." "The Episcopal refusal to accept us 'as we are' is at the center of our disagreement," said the Rev. David W. Preus of Minneapolis, former ALC presiding bishop. The historic episcopate is not bad, he said, but Lutherans would not be considering it if it were not being required for full communion.

99-025D

Mission partnership urges move from survival into mission

(ENS) Explaining that they "are required to step out of ministry survival into mission," representatives from nine dioceses met during February at the annual meeting of Domestic Missionary Partnership (DMP).

The group was formed from the remaining dioceses which were in Coalition 14 when that organization dissolved three years ago. Its annual meeting was held February 4-7 at Burlingame, California.

Bishop Rustin Kimsey of Eastern Oregon, president of DMP, explained that "the health for us in wrestling with the missionary issue is that we are required to step out of ministry survival into mission in order to justify our existence within the Body of Christ."

"Our dioceses are missionary frontiers," he added.

"Building a mission spirituality for the future" was the theme for the meeting. It was presented in three segments: how missionary development of the past "informs our future," mission and spirituality; and mission models for the next century.

99-026D

Media and Religion need healthy relationship, says journalist

(ENS) Even though commercial television has several successful programs with spiritual themes, TV journalist and host of PBS's *In the Prime* Deborah Potter believes religion and media have a long way to go before their relationship is an effective and healthy one.

Addressing a recent gathering hosted by The Episcopal Media Center at the Washington National Cathedral, Potter said, "The church needs to see the media not as something like a trucking company, useful when you want to deliver a message but that otherwise has nothing to do with you. The church has to recognize the media as a culture, a shared experience — and an extraordinary opportunity."

Potter, executive director of NewsLab, a nonprofit television news laboratory affiliated with the Project for Excellence in Journalism, said religion and media could be "the ultimate power couple."

"Lately we've tended to think of religion and media as separate forces that only sometimes intersect, when one of them uses the other."

As a potential power couple, religion and media have displayed a mostly dysfunctional relationship, Potter said. "Think about it. There's no mutual respect. There's no commitment. There's no equality. If I were an editor at a women's magazine, I might think I'd found the perfect focus for next month's regular feature: 'Can This Marriage Be Saved?'"

"The media don't just out-influence religion," she said. "In some ways they have replaced religion. Consider how we define ourselves and how we relate to each other. What topics dominate casual conversation? What we rented at Blockbusters Saturday night, or what we heard in Sunday's sermon?"

99-027D

Bishop Terry dies after courageous fight with heart disease

(ENS) The Rt. Rev. Frank Jeffrey Terry, bishop of the Diocese of Spokane since 1990, died Friday, Feb. 26, of complications following heart transplant surgery.

The 59-year-old bishop received a new heart Jan. 7 at Sacred Heart Hospital, Spokane, after more than two years on the national organ transplant waiting list.

Retired Presiding Bishop Edmond Browning officiated at the memorial celebration March 6 at the Cathedral of St. John the Evangelist, Spokane. Some 1,200 mourners packed the cathedral, including 12 Episcopal bishops and leaders of several other denominations.

Terry was diagnosed with cardiomyopathy, an enlargement and weakening of the heart, in 1992. He was placed on the national waiting list for a heart transplant in December 1996. By September 1998 his deteriorating condition forced his hospitalization, but he continued working from his hospital room.

"His good new heart had just had too much and it stopped," Carolyn Terry, the bishop's wife, wrote to friends and supporters, who had been receiving daily updates from her on the Internet.

Throughout the tense weeks following transplant surgery, the bishop, his wife and daughters Katy and Ellen, were supported by an international outpouring of prayers, many of them in response to Carolyn Terry's Internet reports.

99-028D

Tutu brings tells Rhode Island congregation, 'For God, you are indispensable'

(ENS) By turns teasing, challenging, and delighting them, South Africa's Anglican Archbishop Desmond Tutu charmed and moved a crowd of nearly 800 at a service of Evening Prayer held at the Cathedral of St. John in Providence, Rhode Island, on Saturday, February 20.

The ebullient archbishop, winner of the 1984 Nobel Peace Prize and chair of the South African Truth and Reconciliation Commission, was in Providence to kick off a two-year-long series of speakers and preachers called Voices of Vision, sponsored by the Episcopal Diocese of Rhode Island. The next day, Tutu was the keynote speaker at a week-long public affairs conference at Brown University, "One Nation Under God? Spirituality in America.

Tutu began with greetings from "the new, free, democratic, non-racial, non-sexist South Africa" which represents "an extraordinary victory over the awfulness of injustice and oppression, but a victory that would have been quite impossible without the love and the prayers and the support of such as yourselves."

Using the Gospel stories of the feeding of the multitudes as examples of how God works through human agency, Tutu said, "That is how God has always been working: waiting for our fish and our bread. That God is in fact unable. Isn't it incredible? The

omnipotent One becomes the impotent One. The powerful, the all-powerful becomes utterly powerless.

"When there is injustice and oppression, God doesn't do what I would have thought was the best solution. Just send lightning bolts and dispatch all of these awful people! Oh, but that's not how God operates. God says, I am going to wait for your bread, for your fish, so that I can accomplish the work—this miraculous work—of bringing about justice, about bringing about goodness in the world."

99-018

Bishops determined to help General Convention deal with divisive issues

by James E. Solheim

(ENS) Bishops emerged from a six-day closed meeting at a diocesan retreat center in Texas expressing a determination to help the church deal more constructively with divisive issues that threaten to split the church.

"We are not backing off the issues—but we are exploring different ways to deal with the issues," said Bishop Catherine Roskam of New York in an open conversation with the press at the end of the March 4-9 meeting at Camp Allen near Houston. She said that the conversation among the 140 bishops had "deepened" enough so that they were able to deal with their differences "in an atmosphere of mutual trust."

Although last summer's Lambeth Conference of 750 bishops of the Anglican Communion was not on the agenda, the confrontation over the issue of homosexuality at the conference was clearly behind the effort to find a better way to deal with issues, according to several bishops.

"There are concerns that don't lend themselves to a vote," observed Presiding Bishop Frank T. Griswold. "We learned from Lambeth that passing resolutions doesn't resolve the issue." Instead the "questions can remain and the divisions can be very deep. So I think we have been trying to find a way to live our lives and do this for the sake of the larger church."

Bishop Chilton Knudsen of Maine used the earthy analogy that dealing with some issues like sexuality was like picking at a sore, which "only makes it worse and can lead to systemic infection."

A better foundation

Calling it "the best meeting yet" of the spring retreats, established in the wake of a confrontation in the House of Bishops at the 1991 General Convention, Bishop Chester Talton of Los Angeles credited Griswold with "showing us the way forward and helping us deal with more substantial issues."

Bishop Don Wimberly of Lexington added, "We are looking at different ways of doing our work—totally different." He said that Griswold had used his teaching skills to "bring us into a spiritual realm—and it's paying tremendous benefits by giving us a better foundation," he said.

The challenge now, according to several bishops, is to take the new spirit of cooperation back into the dioceses. "We seem to be on track but can we carry this spirit back to our dioceses and into General Convention?" asked Bishop Chris Epting of Iowa. He pointed out that a significant number of bishops were not at the Texas meeting. Yet he

expressed guarded optimism that the bishops could influence the decision-making process of the church in a way that would curb the threat of further polarization.

Others suggested that there were those on both sides of the issues who seemed equally determined to push their agendas at General Convention. Pointing out that the Texas retreat was not a legislative session, Bishop Claude Payne of Texas said, "Even though we did not vote on it here, the sense was that we will not vote up or down on the hot button sexuality issues at the General Convention in 2000."

Reactions to plan vary

Pamela P. Chinnis, president of the House of Deputies, endorsed the hopes of the bishops for a less confrontational General Convention but pointed out that it is a legislative meeting, the highest authority in the Episcopal Church—and difficult to predict. "The House of Deputies has always been open and willing to work in partnership with the House of Bishops," she said in an interview. "When the houses work together, as they seemed to do at the Philadelphia General Convention in 1997, it benefits the whole church."

Chinnis underscored the right of deputies to introduce resolutions and said that resolutions emerge from many levels of the church—including diocesan and provincial conventions, as well as boards and agencies of the church. "We must take them all seriously because of our democratic polity," she said.

Griswold emphasized the partnership between the two houses during sessions with the bishops, reminding them that there are two dynamics at work at General Convention. Reporting to his staff after the meeting, he said, "There are the deputies who are focused on legislation because they have been elected for that purpose. And there are the bishops who can look at the community from a different perspective."

Citing the fact that about half of the deputies will be attending their first General Convention next year, Griswold said that the bishops have an on going life together and usually serve in positions of leadership longer than deputies. Yet collaboration is important. "There is a sense of urgency created when deputies need to drive things to closure. There is need for bishops to invite the House of Deputies to search for alternatives to voting something up or down."

Yet both houses must be careful not to avoid issues by not dealing with them. "We need careful listening," Griswold said. "We need a time for growing into an answer without forcing an answer before its time." He also announced that the September meeting of the House of Bishops in San Diego would provide "sustained conversation" about sexuality issues, including an invitation for gay and lesbian members of the church to tell their stories.

In a letter to his diocese, Bishop Richard Shimpfky of El Camino Real said that the bishops represented "only half of this church's leadership" and that "the General Convention is the single magisterium in our most democratic polity." Using the struggle over the ordination of women as an example, he said that it may not be possible to avoid some issues because "justice is justice, be it women's place or the place of homosexual persons in the large room God has called Anglicans to uphold."

Integrity, Beyond Inclusion and the Oasis, organizations which describe themselves as "committed to realizing the full inclusion of lesbian, gay and bisexual people in the life of the Episcopal Church, issued a statement reacting "with alarm and objection" to reports the bishops would seek "to avoid legislative action on issues of human sexuality at General Convention." They said that "the bishops appear to have forgotten that the church is more than the episcopal order, but a collaborative endeavor of laity and clergy" and that "they are only one house of General Convention." The statement concluded, "Our vision of General

Convention includes conversation, but not to the exclusion of taking stands on the many issues of justice that are before us."

Conservatives press their case

In the weeks before the Texas meeting, the Association of Anglican Congregations on Mission (AACOM) launched an appeal to the world's Anglican bishops for "protection of orthodox Anglicans in the United States until the Episcopal Church in the United States of America is reformed or replaced as a province of the Communion." A separate petition to the primates of the Anglican Communion asked for "emergency intervention" to protect orthodox believers, citing a Lambeth resolution that strengthens the role of primates in the Communion. Attached to the petition was a 145-page, detailed appendix that sought to illustrate "ECUSA's continued violation of Lambeth resolutions and open rejection of them." If the Episcopal Church doesn't comply with the Lambeth resolutions, "the Primates Meeting should take such action as may be appropriate to separate ECUSA from the Anglican Communion and replace it with an alternative province composed of a continuing Episcopal Church of orthodox believing Christians."

The petitions were endorsed by First Promise, a coalition of conservative clergy and laity, who nominated the Rev. John Rodgers, Jr., former dean of Trinity Episcopal School for Ministry in Pennsylvania, as a potential bishop of a new province at a special meeting in Atlanta.

Bishops of the American Anglican Council (AAC) responded in a statement that said the AACOM petitions "signal some troubling realities" and "may well represent the leading edge of an impending realignment in the Anglican Communion."

Griswold responds to concern of primates

At the same time, six active primates and an archbishop, joined by one retired primate, issued an open letter to Griswold February 26, saying that they were obliged to say that "the continuance of action at variance with the Lambeth resolutions, within your own or any other province, would be a grievous wrong and a matter over which we could not be indifferent." It asked the presiding bishop to "examine the directions apparently proposed by some in your province and take whatever steps may be necessary to uphold the moral teaching and Christian faith the Anglican Communion has received."

When the press asked Griswold how he intended to respond, he said he would try to "engage dissident voices to see if common ground can be established." He said that he would respond to the primates in a way that "will deepen bonds and what it means to be Anglican and in communion with one another."

On March 10 Griswold, joined by nine bishops who form his Council of Advice, wrote to the church leaders, "The bonds of communion which we enjoy with other provinces are precious to us, and the mutual sharing of the gifts between us is both a privilege and a blessing."

The letter emphasized the "divergent opinions on the question of homosexuality" in many provinces of the Anglican Communion. It quoted from the four understandings that emerged from the Lambeth Conference sub-section report on human sexuality, ranging from those who believe homosexual orientation is "a disorder" that might be changed to "those who believe that the church should accept and support or bless monogamous covenant relationships between homosexual people and that they may be ordained."

New kind of conversation

Griswold said that the Episcopal Church is in a process of discernment, "testing the spirits," and he quoted from a letter of Archbishop of Canterbury George Carey to another

primate. In the letter Carey pointed out that the issue was discussed at Lambeth for “the very first time” and the resolution stating that homosexual activity is contrary to Scripture “indicates where bishops stand now on the issue; it does not indicate that we shall ever rest there.”

Carey said in the letter that the debate at Lambeth “showed me more powerfully than I had ever seen before that argument and controversy solves nothing.” He called for a new kind of conversation, “one that begins with respect for the integrity of another and a willingness to study the scriptures together, to reflect on our experience—including the experience of homosexuals—and to share in a process” of moral discourse.

Griswold ended the letter by inviting the church leaders “to visit those parts of our church which cause you concern so that you may inquire and learn directly what has animated certain responses” to the Lambeth resolutions. “Such visits will afford you the opportunity not only to query some of our bishops and representatives of their dioceses but also to listen to the experience of homosexual persons, which is mandated by the Lambeth resolution on human sexuality.”

—James Solheim is director of the Episcopal Church’s Office of News and Information.

99-019

Griswold responds to international church leaders on sexuality issue

by James Solheim

(ENS) Presiding Bishop Frank T. Griswold responded March 10 to an open letter from six active primates, a retired primate and an archbishop which challenged what they perceived as a trend by some bishops in the Episcopal Church to ignore resolutions on sexuality passed at last summer’s Lambeth Conference.

The church leaders said in their February 26 letter that they were obliged to point out that “the continuance of action at variance with the Lambeth resolutions, within your own or any other province, would be a grievous wrong and a matter over which we could not be indifferent.” It asked the presiding bishop to “examine the directions apparently proposed by some in your province and take whatever steps may be necessary to uphold the moral teaching and Christian faith the Anglican Communion has received.”

The church leaders said that “each province is accountable to the whole Communion. True Christian freedom lies within the compass of truth and love and not in the satisfaction of mere autonomous desire.”

The letter was signed by David Gitari of Kenya, Richard Goodhew of Sydney, Emmanuel Kolini of Rwanda, Ghais Malik of Jerusalem and the Middle East, Donald Mtetemela of Tanzania, Maurice Sinclair of the Southern Cone of America, Moses Tay of Southeast Asia, joined by Colin Bazley, retired primate of the Southern Cone. Griswold, joined by nine bishops who form his Council of Advice, wrote to the primates, “The bonds of communion which we enjoy with other provinces are precious to us, and the mutual sharing of the gifts between us is both a privilege and a blessing.”

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believe homosexual orientation is “a disorder” that might be changed to “those who believe that the church should accept and support or bless monogamous covenant relationships between homosexual people and that they may be ordained.”

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Bishops from the Council of Advice who signed the letter are: J. Clark Grew II of Ohio; Robert H. Johnson of Western North Carolina; James Krotz of Nebraska; Julio Holuguin of the Dominican Republic; Jack McKelvey of Newark; Robert Rowley, Jr. of Northwestern Pennsylvania; Richard Shimpfky of El Camino Real; William Smalley of Kansas; and Douglas Theuner of New Hampshire.

--James Solheim is director of the Episcopal Church's Office of News and Information.

99-020

Doss resigns as bishop of New Jersey, diocese begins process of healing

by James Solheim

(ENS) After years of confrontation and polarization, the Diocese of New Jersey will seek healing in the wake of the resignation of Bishop Joe Morris Doss on March 12.

The resignation takes effect in the fall of 2001 but Doss will take a “sabbatical leave of absence” beginning no later than June 30 or as soon as an interim bishop is appointed. Diocesan leaders and Doss agreed to a separation package of salary and benefits of \$1.2 million.

“Being your bishop has not been easy,” Doss said in his parting address at the diocesan convention in Somerset. “But the good moments, of which there were many, have been spiritually nourishing and rewarding, while the tough moments have been instructive and humbling.”

Doss said that he was “profoundly sorry to announce to you that I cannot be the one called to lead the Diocese of New Jersey into a new millennium.” He said that he wasn’t

resigning because of the lack of support, or because of a continuing investigation of his financial stewardship, but because he couldn't provide leadership for "the battered and beleaguered diocese." He said that he had come to the conclusion that he was "in the way" of a process of healing and reconciliation.

"You must not allow your opportunity for healing, reconciliation and reform to pass," he told 800 delegates to the convention. "Much work has been done, much learning has occurred, a great price has been paid."

Apologizing again for any part he played in the divisive controversies swirling around his leadership, Doss said, "For some of you it may seem to be a joyful occasion and for others a tragedy." Calling himself a "lightning rod," Doss said that his tenure had shown the need for healing and reconciliation, bringing to the surface deep-rooted problems in the diocese. He said that the need for healing, reconciliation and reform "remain deep, complex and long-existing. The need so pervasive that it calls for nothing less than transformation."

After his half-hour address, Doss and his family walked out of the convention center as delegates stood and applauded.

Diocese agrees to \$1.2 million package

Challenges to his leadership have plagued Doss almost from the time of his election in 1994. Despite the use of an outside consultant and a diocesan wellness committee, the confrontation escalated into calls for the bishop's resignation from the Diocesan Council and Standing Committee.

A recent attempt by Presiding Bishop Frank T. Griswold to mediate a plan calling on Doss and diocesan leaders to "exert every reasonable effort to maintain a professional and collegial relationship with each other" in return for the early retirement of the bishop in 2002 was not accepted by the diocesan representatives. They demanded that the bishop leave as soon as possible, promising a generous separation package.

The package includes full salary and benefits until retirement—and additional payments to his pension, \$200,000 for the educational costs of his two children, \$150,000 for the mortgage on his home, \$30,000 moving expenses, \$20,000 to replace his automobile, and a payment of \$100,000 "payable at any time within the next three years at the bishop's request."

Diocesan officials admitted that they were not sure how they could implement the package since financial support for the diocese has been eroding. Revenues for 1998 were \$1.5 million, according to the treasurer, Peter Hausman. The diocese has paid only a fraction of the \$500,000 it usually sends to the national church in the last few years.

"I'm aligned with the group that wanted him to leave, but I don't think we can celebrate," said the Rev. Alan French, head of the Standing Committee, in an interview with the Newark Star-Ledger. "It's been a horrible ordeal.... I think it's a tragedy, but it's a tragedy that he brought on himself. Lots of other people were harmed over these years. Careers were destroyed."

A Doss supporter said that it was "a combination of exhaustion, pressure and a careful assessment of what is possible for him to do and what is not possible" that led to the resignation.

Picking up the pieces

Bishop Clayton Matthews, on the presiding bishop's staff with responsibilities in pastoral development, told the convention that "over time... healing might happen" but he pointed to a "collective sense of loss." He added, "There are no victors—but rather a people who, like the Hebrews in the wilderness and the disciples on the road to Jerusalem, look to an

uncertain future while trusting in God to guide us so that we can see and respond to opportunities for healing and reconciliation.”

Matthews pledged the efforts of his office and the presiding bishop to work closely with the diocese. “Let’s pick up the pieces and see what we can make of it. The pieces are all here—something new and wonderful can be restored or we can throw it all away, thus destroying any chance of realizing things hoped for by all.”

In a sermon at the convention Eucharist, Bishop Catherine Roskam of New York warned, “Your problems are not solved. Your bishop’s leaving has only altered the manner in which you must deal with them. And as you engage in the work of this convention and of this diocese, the potential for more wounding is great—if you forget that Christ has called us to be servants.”

Roskam said that “healing will come,” but that reconciliation precedes healing and repentance precedes reconciliation. “And plumbing the depths of your differences in a spirit of truth and love precedes repentance. So you have your work cut out for you. Tell the truth in love, plumb your differences, repent, be reconciled, and you will be in the place where your healing may begin.”

—James Solheim is director of the Office of News and Information for the Episcopal Church.

99-021

Archbishop Carey meets with Pope, dedicates new Anglican Centre in Rome

by James Solheim

(ENS) Archbishop of Canterbury George L. Carey opened the new Anglican Centre in Rome February 12-14 and held private discussions on a strategy for unity with Pope John Paul II.

“The centre has been a place for learning and discussion, a place where eyes are opened and enthusiasm for Christian unity kindled,” said Carey in dedicating the new \$500,000 headquarters in an imposing Renaissance palace, the Doria Pamphili.

Carey reminded the 300 guests from around the Anglican Communion who joined in the dedication—including Cardinal Edward Cassidy of the Vatican Secretariat for Promoting Christian Unity—of the history of the centre and its initial dedication by Archbishop Michael Ramsey in 1966.

At that time Ramsey pointed out that Anglicans cherish Scripture and the Catholic creeds, as well as the lessons of the Reformation and “the continuity which it claims with the ancient church.” In its embrace of “saints and teachers of every period in the West and the East,” Anglicans also strive “to use whatever light is shed by modern knowledge upon the understanding of man and the world.” Carey said that the original vision of “making available the resources of Anglican learning to anyone who will come and enjoy them” had not changed.

The Anglican Centre offers continuing education opportunities for both clergy and laity and its director serves as a personal representative of the archbishop of Canterbury to the Vatican.

Shortly after the dedication, Carey announced the appointment of Bishop John Baycroft of Ottawa, Canada, as the new director of the centre. Baycroft, who will succeed the Rev. Bruce Ruddock and his wife Vivien, who has been a member of the Anglican Roman Catholic International Commission, responsible for the official theological dialogue between the two communions.

Responding to his appointment, Baycroft was quoted in a local paper as saying, "Anglican-Roman Catholic relations have grown to the point that the Archbishop of Canterbury thought it would be a good thing to put a bishop there. My role is to make sure the Anglican Communion as a whole is represented and interpreted to the Vatican and the Vatican is interpreted back to the Anglican Communion."

Millennium meeting scheduled

At his meeting with Pope John Paul II Carey discussed the future relations between the two churches, including a meeting early in 2000 in Canada to develop plans for future cooperation, described by Ruddock as "a global meeting between church leaders at the highest level." The agenda for the meeting would not avoid "difficult matters such as inter-communion and mixed marriages," Carey said, but would concentrate on the broader issues of the relationship. They also expressed a common concern for persecution of Christians in the Sudan and India and said that they would work together on such issues.

Carey and the Pope also agreed that they would cooperate in addressing issues of economic justice and international debt—and the Millennium. "We look forward to the opportunity offered by the celebration of the great Jubilee for churches throughout the world, to demonstrate their unity in Christ and their common commitment to justice, particularly in encouraging Christians to play their part in the campaign against unpayable debt in the global south," they said in statement following the meeting.

--James Solheim is director of the Office of News and Information for the Episcopal Church. James Rosenthal of the Anglican Communion Office in London contributed to this report.

99-022

Ottley resigns as Anglican Observer at the United Nations

by Marianne Meed Ward

(**Anglican Journal**) Following a "deterioration" in support from Archbishop of Canterbury George Carey, Bishop Jim Ottley, outspoken Anglican Observer at the United Nations, has agreed to step aside to make way for "restructuring," effective March 31.

"My contract is up and the archbishop and I came to the conclusion that it was wise not to renew it," said Ottley in an interview from his New York office. A five-member interim transition team, headed by retired bishop Paul Moore, Jr. of New York, will oversee the office of the observer until a permanent replacement for Ottley is named.

The observer is jointly appointed to a three-year renewable contract by the archbishop and the Anglican Consultative Council, comprised of representatives of all the provinces of the Anglican Communion. The observer works with a 20-member international advisory committee which meets four times a year.

Whose issues

In the telephone interview, Ottley said he had heard prior to the Lambeth Conference last summer that Carey was not entirely happy with some of his work but during a discussion with the archbishop at Lambeth Palace in London Carey affirmed support for him. However, in a subsequent letter to Ottley, Carey raised the possibility of Ottley's retirement, hinting that sooner might be better. Sources suggest that, in the meantime, some members of the advisory committee complained to Carey about how the office was administered.

The final straw was a confidential letter to the advisory committee from Carey in November that raised the matter of "restructuring" the office. It was news to Ottley and it clearly presupposed his resignation, he said, but did not spell out what was meant by restructuring. "I am accepting the decision," Ottley said. "I don't think I have a choice."

Ottley, the second person to hold the position since it was established almost eight years ago, has worked at the United Nations since October 1994. During his tenure he has spoken out on such issues as the international debt crisis, use of landmines, ecology, globalization, interfaith dialogue, poverty, human rights abuses and the rights of women and children.

"Coming from Panama and the Third World, those are the issues that are constantly with us, and someone from that part of the world is going to talk about them," said Ottley. "I've put a lot of emphasis on world debt and that got the attention of the archbishop and the Lambeth Conference."

According to Ottley, Carey never directly expressed concern about the issues he raised or what he said about them but "those close to him had given me that impression." Ottley assumed that "we were saying what the rest of the Communion wanted us to say."

Fundraising always a problem

According to Canon Frederick Williams, rector of the Church of the Intercession in New York and the longest serving member of the advisory committee, the letter from Carey asked for a review of the lines of accountability, fundraising, goals and priorities of the office of the observer. The archbishop declined to renew Ottley's contract for another three years while the review was ongoing.

The office was initially established with a three-year grant from Trinity Church Wall Street in New York. When that expired, the advisory committee was given the task of raising the approximately \$300,000 annually needed to run the office.

"Funding has always been iffy," said Williams. "After Bishop Ottley arrived, he discovered there was a lot more fundraising in the job than he thought and had been led to believe was his job. Fundraising is not Ottley's strength or his interest."

Ottley was also subjected to "infighting" between the archbishop and the ACC over who controlled the observer according to some observers. Because the position was a joint appointment, it was never clear to whom the observer reported, said Williams.

"There were some internal politics between the ACC and the archbishop, namely 'Does the observer operate as an ambassador at the United Nations or is he a staff to other organizations and reports to them?' The question was, 'Who hires, fires and controls (the observer)?' " said Williams. "After a point, that debate becomes tiresome. The observer just wants to do his job."

A prophetic role?

In a report to the advisory committee March 15, Ottley made several recommendations for improving the office of the observer and clarifying its role.

"One approach views the office as an advocate on the issues of poverty, justice and inequality. It views the office as assuming a prophetic and pro-active role in these areas. The

second demands that the office not assume a prophetic role in these areas,” wrote Ottley. The non-prophetic model, he said, leaves the office merely a “ceremonial function.”

Ottley clearly favors the prophetic model, but added in his report that the prophetic ministry of the church “should not be guided by the foreign policy of any country where our churches are located; nor should it ever serve the particular interest of any foreign service. Prophetic ministry should not be confused with programs on the social issues of the United Nations. “I never saw this office as a program office but as one that lifted up issues that affected our lives in the world in which we live,” wrote Ottley.

He recommended that the office remain in New York, that it be staffed by someone from a developing country, that the contract be for a renewable three-year term, and that human rights “always be a part of the concerns of this office.”

Ottley will provide a report to the ACC in September and will be available for advice and consultation until then.

—Marianne Meed Ward is a freelance writer living in Toronto. This article first appeared in the April issue of the *Anglican Journal*, the national newspaper of the Anglican Church of Canada.

99-023

Alabama Episcopalians condemn murder of gay man

by James Solheim

(ENS) Episcopalians in Alabama joined public outrage over the February 19 murder of a “quietly gay man” in Sylacauga, a small town about an hour’s drive from Birmingham.

Bishop Henry Parsley of the Diocese of Alabama called the murder a “tragedy,” adding that “this sad event in our state reminds us all of the terrible consequences of prejudice and hate in our life together.” He added, “Let us pray that it will spur us to deeper tolerance and understanding in our human differences.”

The Rev. Timothy Holder, rector at Grace Episcopal Church in Woodlawn, joined several clergy colleagues in praying over the scarred patch of ground where Billy Jack Gaither was bludgeoned to death and his body set on fire. Next to a creek that has been used for baptisms, he said, “Evil has happened here. It is very important to face evil immediately with love. Love will conquer it, and that’s why we are here.” And members of the Alabama chapter of Integrity, a ministry with gays and lesbians, later made a pilgrimage to the site.

A pair of local construction workers confessed to the crime, admitting that they killed Gaither because he was a homosexual, according to the sheriff’s office. Charles Butler and Steven Mullins were charged with murder. They admitted that they lured him from a local bar, beat him with an ax handle, put him in the trunk of his car, drove to a secluded spot on the banks of Peckerwood Creek, beat him again and then set his body on fire in a pile of discarded tires.

Living in fear

Local reaction was disbelief—and outrage. Many people were comparing the crime with the murder of Wyoming college student Matthew Shepard. Alabama’s hate crime

legislation does not cover sexual orientation, only racial and religious persecution, but a legislator has announced his intention to introduce an amendment.

"We live under a fear that this could happen at any point, at any time," said an openly gay man, Cliff Tinney. "There is an underlying element of fear. The killing of Mr. Gaither has made that fear a reality." He blamed fundamentalist teachings preached in local pulpits for helping create the climate of fear.

"How absolutely deplorable," said an editorial in the *Birmingham News*. "What kind of sick individuals would kill someone just because of his sexual orientation?" The editorial noted that Gaither's murder was "drawing the attention of the national media and gay rights groups, and he's fast becoming a national gay martyr. His death in many ways mirrors that of Matthew Shepard... who was killed last year because he was gay." It concluded, "There's absolutely no place in our society for the kind of senseless hatred and cruelty he suffered. May justice be swift and severe for his killers."

Holder sprinkled water on the site from his parish's baptismal font "because at baptism, following the example of Christ, we renounce Satan and all the spiritual forces of wickedness that rebel against God. We renounce the evil powers of this world which corrupt and destroy the creatures of God. At baptism, we commit ourselves to Christ by promising to seek and serve Christ in all persons, loving our neighbor as ourself. We promise to strive for justice and peace among all people, and respect the dignity of every human being."

The church must address the underlying issues, Holder said in a statement, it "must be out front, relevant, unafraid, speaking to the souls and hearts of people in and beyond the pews. There is hurt, confusion, denial, hesitation, dismay and abandonment. That's why there is killing."

Love replaces hate

The Alabama Integrity chapter deplored the failure of a Hate Crimes Resolution at the diocesan convention only a week earlier. The resolution didn't even make it out of committee, said Ron Gatlin, convener of the chapter. "How many more senseless crimes of hate must occur before action is taken?" he asked. He said that it was time for the church, as a community of faith, to speak out in witness that "no one of God's creations deserves such treatment."

"Our outrage against hate crimes grows each time we add another example to the list: Matthew Shepard for being gay, James Byrd, Jr. for being black, and so many others whose names never make the national headlines," said General Secretary Joan Brown Campbell of the National Council of Churches. She urged church members to speak out and press Congress and the 29 states that have no hate crimes protection for legislation.

In a letter to deputies and alternates to General Convention, Pamela P. Chinnis, president of the House of Deputies, said that "as people of conscience we must take action against murderous prejudice wherever it appears in our churches and communities," teaching and preaching tolerance and "working for a society in which every person can know the freedom of the children of God." She concluded, "We must find a way for love to replace hate."

Enclosed with her letter was a new "Stop Hate" brochure produced by the Episcopal Church's Peace and Justice Office. The brochure will be sent to all parishes.

The Rev. Brian Grieves, director of the office said, "The brochure is in direct response to the action of Executive Council and Chinnis and to a growing concern throughout the church."

--James Solheim is director of the Episcopal Church's Office of News and Information.

99-024

Opposition to Lutheran-Episcopal proposal organizing

by Frank Imhoff

(ELCA) While expressing support for a relationship of “full communion” between the Evangelical Lutheran Church in America (ELCA) and The Episcopal Church, almost 200 Lutherans gathered here at St. Andrew’s Lutheran Church in Mahtomedi, Minnesota, and resolved that the current Lutheran proposal, “Called to Common Mission,” is not the way to accomplish it.

Speakers addressed the audience before participants shared their views and drafted and approved a sample resolution for ELCA congregations and synod assemblies to send to the Churchwide Assembly next August in Denver. The February 8-9 conference also began developing a strategy to educate Lutherans on the content of “Called to Common Mission” (CCM) and reasons for opposing it.

The sample resolution asks “that the 1999 Churchwide Assembly reject the document ‘Called to Common Mission,’” while reaffirming the Lutheran “commitment to continue to work together with our Episcopal neighbors in common faith and mission, gathering at the Lord’s Table and sharing in each other’s ministry.”

The resolution continued, “We acknowledge the ordination of Episcopal clergy, and welcome them to serve in ELCA parishes or pastoral positions, preaching and teaching in a manner that is consistent with the ELCA’s ‘Confession of Faith.’”

The Rev. Roger C. Eigenfeld, pastor of St. Andrew’s, opened the conference, “Upholding Lutheran Confessions,” by saying the ELCA has been flooded with speeches and materials about why CCM should be approved, but the purpose of the conference was to express opposite viewpoints. “You will not hear both sides of the issue here,” he said.

A round of Lutheran-Episcopal dialogues that began in 1983 developed a proposal for full communion between the two churches, “The Concordat of Agreement,” and issued it in 1991. During that period, the American Lutheran Church (ALC) and the Lutheran Church in America (LCA) merged with the Association of Evangelical Lutheran Churches to form the ELCA.

The General Convention of the Episcopal Church overwhelmingly approved the Concordat in 1997. The ELCA assembly that year defeated the proposal by six votes and asked that the Concordat be revised, taking the assembly’s debate into account and clarifying the technical language of the dialogue.

Why historic episcopate?

“I am disappointed—first with the Concordat and now with the revision—that they make it necessary for us to adopt the historic episcopate,” said the Rev. Robert J. Marshall of Chicago, former LCA president.

Lutherans and Episcopalians agree on the doctrine of “apostolic succession,” an ongoing faithful proclamation of Christ; Episcopalians bring to the relationship the “historic episcopate,” a succession of bishops as a sign of unity back to the earliest days of the Christian church.

Marshall asked the conference if the historic episcopate is "not only essential but good and useful for the church," and he supplied his answer: "No."

"I am not in favor of the Concordat in its present form because it is not the best for ecumenism," said Marshall. "One church would have to become like the other."

Marshall said the full communion agreement the ELCA has with the Presbyterian Church (U.S.A.), Reformed Church in America and United Church of Christ is "the model for future full communion agreements." It allows for recognition of each others' ministries without the need to change structures or understandings of ministry, he said.

"The Episcopal refusal to accept us 'as we are' is at the center of our disagreement," said the Rev. David W. Preus of Minneapolis, former ALC presiding bishop. The historic episcopate is not bad, he said, but Lutherans would not be considering it if it were not being required for full communion.

Preus said the Reformation of the Western Church in the 16th century was needed because the church was placing itself between God and "the priesthood of all believers." Saying word and sacrament ministry can only be done by those ordained by certain bishops would limit the mission and ministry of the church, not enhance it, he said. "God is not tied to any particular priesthood."

Incorporating the historic episcopate would hinder the ELCA's ecumenical relationships with churches other than the Episcopal Church, Preus said.

An issue of ministry and mission

"I affirm the closest possible relationships with our Episcopal brothers and sisters within the bounds of our integrity," said the Rev. Lowell O. Erdahl of Roseville, Minnesota, former bishop of the ALC's Southeastern Minnesota District and the ELCA's Saint Paul Area Synod.

"My problem with the Concordat and its current revision is not that it is too ecumenical but that it is not ecumenical enough," said Erdahl. He called requiring the historic episcopate for full communion "an insult to the unity that we have in Jesus Christ." Erdahl said Lutherans are considering the historic episcopate only "to be nice ... to go along to get along."

"Always keep in mind that this is not an ecumenical issue but a ministry and mission issue," said the Rev. Michael Rogness, professor of homiletics at Luther Seminary in St. Paul, Minnesota. While full communion and the mission of the church are often given as reasons for supporting CCM, he said those who oppose the proposal also favor full communion and mission.

"It is dishonest for us to say the historic episcopate will not change our theology or the way we do things," said Rogness. "Called to Common Mission proposes a fundamentally different ministry than what the Augsburg Confession intends." The Augsburg Confession is a 16th century summary of Lutheran doctrine which the ELCA accepts as "a true witness to the gospel."

On the conference's strategy, Rogness suggested participants focus on communicating with the ELCA Churchwide Assembly through resolutions from synod assemblies this spring.

"Called to Common Mission is the wrong way to the right thing," said the Rev. Mark A. Granquist, assistant professor of religion at St. Olaf College in Northfield, Minnesota. "We are not against declaring our Christian unity with other churches," he said. "We are not against the Episcopal Church."

"Jesus Christ declares that the Holy Spirit has already made us one ... united with other Christians," said Granquist. "Ecumenism is recognizing the unity that already exists."

He called the historic episcopate “a failed paradigm,” arguing that “it has not worked for the Episcopal Church, and it won’t work for us.”

A political strategy

Those who oppose CCM have endured a lot of unfounded criticism, said the Rev. James M. Kittelson, professor of church history at Luther Seminary. “Just say no to this litany of shame and blame,” he said.

“We are told that our own lack of the historic episcopate is an accident of history,” said Kittelson. The historic episcopate of the Anglican Communion that U.S. Lutherans are being asked to adopt is an accident of 16th century European politics, he said, “a pious fraud at best.” He said that other churches that have the historic episcopate, such as the Roman Catholic and Orthodox churches, do not recognize the Anglican historic episcopate.

The Rev. Marc Kolden, academic dean at Luther Seminary, discussed the strategy the group might take toward getting its message before ELCA members, especially the ELCA Churchwide Assembly. He advised the group to have a substitute motion ready if CCM fails to win a two-thirds majority at the Churchwide Assembly. The substitute “would serve notice that Called to Common Mission is in such trouble that it is a lose-lose proposition,” he said, and it could allow the assembly to vote against CCM without voting against the Episcopal Church.

Kolden urged conference participants to talk with others in their congregations. Lay people understand that ministry in the 21st century will require more flexibility not less, he said.

—Frank Imhoff is associate director of news and information for the ELCA.

99-025

Mission partnership urges move from survival into mission

by Dick Snyder

(ENS) Explaining that they “are required to step out of ministry survival into mission,” representatives from nine dioceses met during February at the annual meeting of Domestic Missionary Partnership (DMP).

The group was formed from the remaining dioceses which were in Coalition 14 when that organization dissolved three years ago. Its annual meeting was held February 4-7 at Burlingame, California.

Bishop Rustin Kimsey of Eastern Oregon, president of DMP, explained that “the health for us in wrestling with the missionary issue is that we are required to step out of ministry survival into mission in order to justify our existence within the Body of Christ.”

“Our dioceses are missionary frontiers,” he added.

Bishop Vernon Strickland of Western Kansas agreed, saying, “Every person is a missionary.” He added, “Some of the best missionary minds in the Episcopal Church are in this organization.”

Bishop Richard Shimpfky of El Camino Real said he was glad to hear of discussion of “establishment versus the mission model.” He explained that many churches, and many dioceses, become enmeshed in “survival issues” rather than engaging in ministry. Some

churches, he explained, remind him of enclaves. He added that his "real enthusiasm for the future is with Hispanic ministry."

He explained that people attending those churches "bring new people every Sunday."

"Building a mission spirituality for the future" was the theme for the meeting. It was presented in three segments: how missionary development of the past "informs our future;" mission and spirituality; and mission models for the next century.

The Rev. John Kater, a professor at Church Divinity School of the Pacific, used the life of Bishop Daniel Tuttle to describe the development of the church in the West, where many of the member dioceses of DMP are located. Tuttle was elected a "missionary bishop" by the House of Bishops in 1867 and served as first bishop of Montana and Utah. Kater concluded that Tuttle's "legacy is this: commitment and adventure go together."

Dioceses share models of mission

The Rev. Patrick Bell of Eastern Oregon presented a model for evangelism. He explained that congregations in his area had adopted a mutual ministry, or total ministry model and now wanted to put that model into action "making disciples."

He said that an active effort to recruit new church members has begun in the three communities he serves in southeastern Oregon.

The Rev. Kevin Phillips of El Camino Real made a presentation about the covenant group process of ministry used in San Jose, Calif.

Kimsey explained that the presentation about spirituality and mission was prompted by a comment made by Margaret Hardy of Navajoland during a planning meeting. "She said, 'When the good (Anglo missionary priests in Navajoland) left us to go elsewhere, it was as though they took our spirit with them, and we would have to start over.'"

Kimsey continued, "We decided we needed to rediscover the word 'missionary' and how we can live into being the kind of missionary who honors Christ and honors people like Margaret Hardy by equipping them to know their wisdom and act on it."

Bishop Andrew Fairfield of North Dakota said he found value in the meeting being relatively small, with about 40 in attendance. "We can really discuss issues thoroughly, with people with whom we may disagree on other issues. But here we talk about practical issues, and the theology of Total Ministry, and there is general agreement on that."

Strickland said that most all the dioceses attending are small in membership and lacking in financial resources. "We are all in the same boat. There is more strengthening and supporting here than any other meeting that I attend."

Most of the member dioceses have programs of mutual ministry, or total ministry.

That means "the community of the church finding its authority and power not in a clerical hierarchy but within the whole people of God. Developing a communal spirituality is a neglected pathway to this empowerment," said Kimsey.

Cooperation across diocesan borders

Delegates learned several dioceses are cooperating with neighboring dioceses in the development of churches near state, or diocesan borders.

Bishop Stewart Zabriskie of Nevada reported on the development of the "Colorado River ministry" in partnership with Arizona at Bullhead City, and at Needles in the Diocese of Los Angeles.

Fairfield told of St. John's in Moorhead, Minnesota, which has decided to affiliate with North Dakota because its geographical separation from other churches in Minnesota, and its proximity to Fargo.

Strickland said that churches in his diocese are working in cooperation with the Diocese of Oklahoma and Nebraska in regional ministries. He was elected president-elect of

the group, and will succeed Kimsey next year. The group also allocated \$250,000 of national church funds among the three financially aided dioceses: Eastern Oregon, Western Kansas and Idaho.

Other member dioceses are North Dakota, Nevada, Utah, Alaska, Navajoland, and El Camino Real.

Member dioceses will have an opportunity to apply for a grant funded by an award of \$20,000 from the Diocese of Utah to DMP for new mission projects.

The organization also welcomed the Rev. Ben Helmer, recently appointed interim Officer for Rural and Small Community Ministry at the Episcopal Church Center. Helmer said the office would work in partnership with the dioceses.

--Dick Snyder is a free-lance writer and frequent contributor to Episcopal Life.

99-026

Media and Religion need healthy relationship, says journalist

by Nan Ross

(ENS) Even though commercial television has several successful programs with spiritual themes, TV journalist and host of PBS's *In the Prime* Deborah Potter believes religion and media have a long way to go before their relationship is an effective and healthy one.

Addressing a recent gathering hosted by The Episcopal Media Center at the Washington National Cathedral, Potter said, "The church needs to see the media not as something like a trucking company, useful when you want to deliver a message but that otherwise has nothing to do with you. The church has to recognize the media as a culture, a shared experience — and an extraordinary opportunity."

Potter, executive director of NewsLab, a nonprofit television news laboratory affiliated with the Project for Excellence in Journalism, said religion and media could be "the ultimate power couple."

"Lately we've tended to think of religion and media as separate forces that only sometimes intersect, when one of them uses the other."

As a potential power couple, religion and media have displayed a mostly dysfunctional relationship, Potter said. "Think about it. There's no mutual respect. There's no commitment. There's no equality. If I were an editor at a women's magazine, I might think I'd found the perfect focus for next month's regular feature: 'Can This Marriage Be Saved?'"

On average, Potter said, children spend more time watching television than they do on any other activity except sleep — more time watching television than they spend in school. "And what are they getting from all that television watching? Religious instruction? Spiritual development? I don't think so.

"The media don't just out-influence religion," she said. "In some ways they have replaced religion. Consider how we define ourselves and how we relate to each other. What topics dominate casual conversation? What we rented at Blockbusters Saturday night, or what we heard in Sunday's sermon?"

Moral and ethical themes

Potter said many in her baby boom generation strayed from the church as they "did their own thing." "But many of them are now seeking what's been missing in their lives. They have children to raise, in a confusing world. They are facing their own mortality. It's not just that their parents are aging. They themselves are getting the signal. It comes in the mail: A blue and white card that says, 'Welcome New Member' from the AARP.

"Imagine for a moment that you could get a message to this generation, and to their children. That you could reach them and their children where they are (in the blue glow of their television sets or computer screens). That instead of being isolated and in danger of becoming irrelevant, the ministry could once again become central in people's lives."

Potter said religious programming is not the answer. Television marketing studies make it quite clear that most people do not want to watch religious programs on TV. In fact, they avoid them. "The audience for the so-called 'electronic church' programs are minuscule. Have you watched any? I rest my case."

But that doesn't mean there's no appetite for programs with moral and ethical themes. Quite the contrary, Potter said. "It's possibly the most popular single theme on prime-time television, with religious depictions in prime time having quadrupled in the past five years." She cited *Touched by an Angel* — two angels bring hope to people touched by tragedy; *Seventh Heaven* — a minister-father of five children faces the challenges of raising children during permissive times; *Charmed* — good witches fight evil; and one of the latest, *Brimstone* — bad dead people escape from Hell and only one man can save us.

"No, these aren't (so-called) 'religious programs.' *Brimstone*'s hero is NOT Jesus Christ. He's a dead ex-cop. But you can't miss the overall theme here. On the radio, you might be able to avoid the religious talk and music programs, but last year you couldn't avoid Joan Osborne's song, *What If God Were One of Us*?

So what does the church need to do to take advantage?

"First," Potter said, "there needs to be a recognition that the church lives and works in the real world, a world where new technologies offer more and more choices every day."

— Nan Ross is marketing director and editor of The Link for The Episcopal Media Center in Atlanta.

99-027

Bishop Terry dies after courageous fight with heart disease

by Mary Koch

(ENS) The Rt. Rev. Frank Jeffrey Terry, bishop of the Diocese of Spokane since 1990, died Friday, February 26, of complications following heart transplant surgery.

The 59-year-old bishop received a new heart January 7 at Sacred Heart Hospital, Spokane, after more than two years on the national organ transplant waiting list.

Retired Presiding Bishop Edmond Browning officiated at the memorial celebration March 6 at the Cathedral of St. John the Evangelist, in Spokane. About 1,200 mourners packed the cathedral, including 12 Episcopal bishops and leaders of several other denominations.

Terry was active in various ecumenical efforts and participated in a pilgrimage of Episcopal and Roman Catholic bishops who visited both the archbishop of Canterbury and Pope John Paul II in 1994.

Terry was diagnosed with cardiomyopathy, an enlargement and weakening of the heart, in 1992. He was placed on the national waiting list for a heart transplant in December 1996. By September 1998 his deteriorating condition forced his hospitalization, but he continued working from his hospital room.

Ecclesiastical authority for the diocese was transferred to the Standing Committee January 29, with approval of Presiding Bishop Frank Griswold, when it became apparent Terry was having difficulty recovering.

He survived at least one crisis with his lungs, and his medical team was reporting some improvement. Two days before his death, a perforated colon was discovered. Two subsequent operations failed to stem the bishop's deteriorating condition.

"His good new heart had just had too much and it stopped," Carolyn Terry, the bishop's wife, wrote to friends and supporters, who had been receiving daily updates from her on the Internet.

Throughout the tense weeks following transplant surgery, the bishop, his wife and daughters Katy and Ellen, were supported by an international outpouring of prayers, many of them in response to Carolyn Terry's Internet reports.

"You have lifted us all through this on a sea of prayer," she wrote after her husband's death. "Last night, a friend mentioned my 'buoyancy,' and it was really this sea of prayer, and Jeff was carried on it too."

Shortly after he was placed on the transplant waiting list, Terry reflected on the resulting demonstrations of support and prayer.

"I have had a rediscovery of the power of prayer," he said in an interview with the diocesan newspaper, the *Inland Episcopalian*. "When tons of people are praying for you, it is very humbling, very impressive. You learn how many people love you. It provides a venue that brings that to the surface."

Terry was born in Laramie, Wyoming, and raised in southern California.

After earning a bachelor's degree in business, he graduated from the Church Divinity School of the Pacific in Berkeley, California. He met his wife while a student in Berkeley. He was ordained in 1964.

The Terrys lived and worked in the Philippines for seven years. After returning to the United States, he served churches in Great Falls, Montana, and Richland, Ephrata and Grand Coulee, Washington.

He held an honorary doctorate from CDSP and was an active member and advocate for the Joint Council of the Philippine Covenant.

--Mary Koch is editor of the *Inland Episcopalian*.

99-028

Tutu tells Rhode Island congregation, 'For God, you are indispensable'

by Jan Nunley and Susan Erdey

(ENS) By turns teasing, challenging, and delighting them, South Africa's Anglican Archbishop Desmond Tutu charmed and moved a crowd of nearly 800 at a service of Evening Prayer held at the Cathedral of St. John in Providence, Rhode Island, on Saturday, February 20.

The ebullient archbishop, winner of the 1984 Nobel Peace Prize and chair of the South African Truth and Reconciliation Commission, was in Providence to kick off a two-year-long series of speakers and preachers called Voices of Vision, sponsored by the Episcopal Diocese of Rhode Island. The next day, Tutu was the keynote speaker at a week-long public affairs conference at Brown University, "One Nation Under God? Spirituality in America."

To give the celebration an African flavor, a drumming group pounded out rhythms as candles on the altar and surrounding the nave were lit. As the rhythms accelerated, the staid New Englanders in the congregation began bobbing and swaying in spite of themselves; the sanctuary lights came up, and the organ burst into the strains of "Ye holy angels bright" as the last candles were lit. A 108-voice children's choir, featuring children from 17 Episcopal congregations in the diocese, performed at the service; their procession into the sanctuary seemed endless, with children of all shapes, sizes, and colors wearing a rainbow of choir robes marching two-by-two up the long aisle. Music for the prelude to the service was performed by Grace Church, Providence's choir of men and boys.

God depends on you and believes in you

Tutu began with greetings from "the new, free, democratic, non-racial, non-sexist South Africa" which represents "an extraordinary victory over the awfulness of injustice and oppression, but a victory that would have been quite impossible without the love and the prayers and the support of such as yourselves."

Using the Gospel stories of the feeding of the multitudes as examples of how God works through human agency, Tutu said, "That is how God has always been working: waiting for our fish and our bread. That God is in fact unable. Isn't it incredible? The omnipotent One becomes the impotent One. The powerful, the all-powerful becomes utterly powerless.

"When there is injustice and oppression, God doesn't do what I would have thought was the best solution. Just send lightning bolts and dispatch all of these awful people! Oh, but that's not how God operates. God says, I am going to wait for your bread, for your fish, so that I can accomplish the work—this miraculous work—of bringing about justice, about bringing about goodness in the world."

Working through ordinary people like Moses and Mary, Tutu said, God can accomplish extraordinary things. Tutu drew laughter from the congregation as he reconstructed the exchange between the Angel Gabriel and Mary:

Knock, knock.

Come in.

Hello, Mary

Hello.

I'm Gabriel, the archangel.

Mm-hmm.

God says, will you be the mother of his Son?

And she says, Whhh-what? You know in this village, you can't scratch yourself without them knowing that you've done so, and you're asking me to be what? An unmarried mother? No, no, no, no, no. I'm a decent girl. Try next door.

"We would have been in a real pickle," Tutu observed. "Mercifully for us, she said, 'Behold, the handmaiden of the Lord.' And God was able to accomplish a splendid work. The Incarnation could happen. Jesus could be born, and our salvation be set under way.

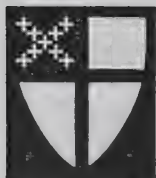
"For God you are someone who is indispensable. There isn't anyone quite like you. There isn't anyone who can serve God quite like you. There isn't anyone who can replace you. And God depends on you. There's a story that we were told at one of the Lambeth Conferences a number of years ago," Tutu continued, "of a Russian priest who was not very sophisticated, and a young, brash physicist rushed up to him and said, having totted up all the normal arguments for atheism, this guy then says, 'And therefore, I don't believe in God!' And the little priest said, 'It doesn't matter. God believes in you.' "God believes in you," Tutu finished quietly. "God believes in you."

Marching in the light of God

The service closed with children, waving streamers and noisemakers made at a "Celebration of the South African Church" held earlier in the day at Emmanuel Church, Cumberland—escorting Tutu in procession to the singing of "Siyahamba," or "We are marching in the light of God." An overflow crowd watched the service on a large-screen video monitor placed downstairs in the Cathedral's Synod Hall. Following the service, the downstairs audience was the first to be able to greet Tutu.

For over an hour, the archbishop shook every available hand, posed for pictures, gave each child in the receiving line "high-fives," signed copies of his books, and greeted both friends and strangers with his characteristic warmth. The cathedral congregation (and the state of Rhode Island) includes a significant Liberian population, and these parishioners took particular joy in greeting and posing for family pictures with Tutu.

--The Rev. Jan Nunley is director of communications for the Episcopal Diocese of Rhode Island, and rector of St. Peter's and St. Andrew's in Providence. Susan Erdey is a writer and editor at Brown University in Providence.



news briefs

99-029

NCC welcomes arrest; continues to rebuild burned churches

(NCC) Joan B. Campbell, general secretary of the National Council of Churches (NCC), commended the National Church Arson Task Force for its role in the arrest of an Indiana man who admitted to setting 30 to 50 church fires in Indiana and other states over the past five years.

Jay Scott Ballinger, of Yorktown, Indiana, was charged with arson attacks on seven churches in Indiana. He was arrested after people became suspicious when he asked for treatment for burns at an Indiana hospital.

Also charged was Angela Wood, of Georgia and Donald Puckett, of Indiana. Wood and Puckett allegedly assisted Ballinger with one of the Indiana fires.

"These arrests mark the latest achievement of The National Church Arson Task Force, established in mid-1996 as a direct result of the National Council of Churches' work," said Campbell. "The task force, a joint program of the U.S. Justice and Treasury departments, is working with state governments, especially where there are clusters of arsons, and has put the issue squarely in front of state fire marshals."

In 1996 the NCC called national attention to an epidemic of arson attacks on churches (at the time mostly African-American congregations across the South) and has led the way in rebuilding churches burned for reasons of racial and/or religious hatred, promoting arson prevention measures and winning tougher penalties for persons convicted of burning houses of worship.

To date, more than 300 burned churches in 33 states have been contacted and their circumstances and needs carefully assessed. Of the 149 funded congregations, 70 have been completely rebuilt church buildings. Eight congregations bought new church homes with NCC grants and 11 refinanced their church debt.

There are now 39 under construction, 18 in the planning phase and 42 still being assessed. Of the other churches, two declined assistance and the remaining 76 either did not need the NCC's assistance or did not qualify for it.

Grants awarded went directly to churches and their congregations. Additional contributions were made in the form of volunteer labor and project management services and donations including lumber, construction modules, pews, altar furnishings, Bibles, hymnals and choir robes.

Former recipients of United Thank Offering grants sought

(ENS) The United Thank Offering (UTO) is looking for women who received scholarship grants for education between 1970 and 1979.

Those who received monies are asked to contact Willeen Smith at 1-800-334-7626 or wsmith@dfms.org or fax 212-983-6377. When responding please include your address, e-mail and telephone number and also indicate when you received the grant and whether you received it under a different name.

UTO hopes to find out how these grants helped in the process of education and ministry.

NCC church educators conference

(ENS) "Faith Odyssey," an ecumenical church educators conference held in Chicago February 2-6, drew 2,000 participants and offered a dizzying choice of experiences. According to its planners, the event ended up mirroring the culture that it sought both to critique and to accommodate.

"Our technological context influences our theology," said the Rev. Joe Leonard, director of Ministries in Christian Education for the National Council of Churches, a conference co-sponsor along with five church educators' organizations and 12 Protestant denominations.

Throughout the conference, two themes kept surfacing: the profound influence of new technologies on the task of church education and the profound importance of stories. Many speakers and workshop leaders explored the tensions and possible intersections between the two.

"The challenge in this 'post-modern world' is both the recovery of our memory and to create our memory," said Dr. Elizabeth Caldwell, a professor at Chicago's McCormick Theological Seminary, a plenary leader. "Our task as educators is to keep telling tales, to keep weaving our stories into the fabric of 'The Great Story'."

The need to tell personal, collective and Bible stories in creative, "multisensory" ways was echoed again and again. "Mainline churches do not touch the sensual capacity" of people the way popular music and other media do," explained the Rev. Tex Sample, a United Methodist minister who teaches at the Saint Paul School of Theology in Kansas City. He encouraged church educators to learn from the electronic culture and to employ a wider range of ways to reach young people.

If there is one thing the conference made clear, however, it's that technology cannot replace the power and value of stories. "If the story isn't powerful, it doesn't matter what method you use to tell it," Leonard said. "Fortunately, our faith traditions have the stories. We just need to pour some of our old wine into new vessels."

Japan ordains women priests

(ENS) A number of women in the Nippon Sei Ko Kai, the Anglican Church of Japan, have recently been ordained as priests, marking a breakthrough in the long history of the male-dominated Anglican denomination that has long stipulated that priests must be men at least 24 years old.

The movement for the ordination of women started in the United States and Europe during the 1970s. Protesting that there were no grounds in religious teachings for the

exclusion of women (from the priesthood), female priests were ordained one after another in a number of countries.

About 10 years ago, calls came from within the Japanese branch of the church for women to be ordained as priests. Support for the ordination of women in Japan grew gradually, with associations being formed to pursue this goal.

At a general synod of the church in May 1998, a majority approved a motion to allow women priests.

Following the ordination of the first female priest in Nagoya in December, ceremonies were held in Tokyo to ordain two more women in early January. Although women pastors have already been ordained in the Protestant Church the Catholic Church has long resisted allowing women to become priests, who perform baptisms and communion services.

Nevertheless, female priests may not be ordained in all regions of the country. Isamu Okiishi, general manager of the Tokyo office of the church said, "As different branches of the church interpret our (religious) teachings differently, we have decided to respect the opinions of those opposed (to the ordination of women)."

Two Episcopal churches share \$1 million bequest

(ENS) An unexpected legacy from Mary Brigham, a Georgia investor, has resulted in two Alabama Episcopal churches sharing a \$1 million bequest.

On March 7, St. Mark's Church for the Deaf, in Mobile and St. John's Church for the Deaf, in Birmingham, celebrated Brigham's gift of \$525,000 each with a sign language service with "voice over" of scriptures and hymns. The Rev. Camille Desmarais, rector of St. Mark's was the preacher and the Rev. Jay L. Croft, rector of St. John's, was celebrant.

Brigham was a life-long friend of the Rev. Dr. Robert C. Fletcher and his wife Estelle. Fletcher, who began his ministry among deaf people in the 1930's, established both congregations as well as others in the Southeast.

Her interest in this specialized ministry arose from her and her mother's friendship with the Fletcher family since 1945. In the early years the Brighams lived frugally in a boarding house with Estelle, before she married Fletcher. The Brighams were not deaf, but Estelle was. Over the years, the two families kept in contact. Mary Brigham eventually lost her eyesight. She died in the summer of 1998 and named the two churches in her will.

Both congregations will invest the bulk of this legacy, as an endowment.

Archbishop Carey urges 'righteous' anger on international poverty

(ACC) Archbishop of Canterbury George Carey has urged all people to step up the momentum for international debt relief by summoning a sense of "righteous anger" on behalf of the world's poorest citizens.

In a major address on poverty and international development, Carey said that more than a billion people are currently living on the equivalent of less than \$1 a day. "This is totally unacceptable given the resources at mankind's collective disposal."

Carey called on the world's richest countries, including Britain, to take a substantial leap forward at the G7 summit meeting of the world's most developed nations in Germany in June. He urged leaders at their meeting in Cologne to "show the moral courage to at least make a start" on waiving the unpayable debt of poor nations.

Catholic church bans millennium celebrations

(ESA) Millions of people are being urged to resist celebrating the millennium. The Roman Catholic Church wants its members to distance themselves from what it calls a "secular and hedonistic jamboree."

Instead the faithful are being urged to turn their attention to the "Great Jubilee of the 2000th anniversary of Christ's birth" on December 25. They have been told by Cardinal Basil Hume, leader of the Catholic Church in England and Wales, that New Year's Eve is "of no religious significance." Congregations should begin their run-up to the big day on March 25, exactly nine months in advance, with prayer.

The church's misgivings about the national celebrations are expressed in a pamphlet for priests circulating in Hume's Westminster diocese. But it also warns, "It would be unbearably cruel to hold out hope of a reconciliation which we cannot deliver or, by insensitive blundering, to tear open wounds that time has healed."

The Catholic Church has lost thousands of members in recent years, often due to its stand on divorce and re-marriage, and one of its key aims for Jubilee year is to welcome back those who have left.

Signs of some progress in Afghanistan

(NCC) As peace negotiators in Turkmenistan announced a possible breakthrough, two National Council of Churches (NCC) staff members recently back from a week-long trip to Afghanistan reported that conditions are worse than they expected but that they also witnessed glimpses of hope.

The visit by the Rev. Larry Tankersley, head of the NCC's Southern Asia office and the Rev. Rodney Page, director of the NCC's Church World Service and Witness Unit, took place February 20 through 26.

"Even though I knew Afghanistan has been a war zone for 20 years, I was still surprised to see the number of hospitals and houses which looked blown apart and to see rusty tanks left over from the War (with the Soviet Union,)" said Tankersley. "I didn't see any evidence that things are getting better in Afghanistan. Although peace talks continue and we are hopeful about this latest report, we were told that this is typical. During the winter they talk, but during the spring and summer they start to fight again."

Page said, "I've been in other places with oppressive governments, but I have never been to a country where seemingly everyone is carrying guns, including ordinary people and children. It was disconcerting to say the least."

Yet at the same time Tankersley and Page witnessed much of Afghanistan in ruins and felt a pervasive tension, they also observed glimpses of life going on normally.

"We went through areas with olive trees and vegetable gardens where people were working the fields and life seemed to be carrying on normally," said Tankersley. "This was surprising to me, since I only had an image of rocky, barren hillsides."

They also witnessed the dedication of medical staff. "Health workers do not wait for people to come to the clinic, but go to them and talk about the health of their family." Tankersley continued, "This is based on a model program CWS supports in Pakistan near the Afghanistan border where there are eight units treating Afghan refugees."

Tankersley summarized Afghanistan as a place in the "midst of horror" but significant things are being done to enhance the quality of peoples' lives.

People

The **Rev. Daniel Caballero** has been named interim officer for Hispanic Ministries. He joined the Hispanic Ministries staff on March 1, after serving as priest-in-charge of the Episcopal City Mission of Madison, Wisconsin, and Mission San Miguel, also in Madison in the Diocese of Milwaukee.

Ward B. Stevenson, senior vice president and general counsel to the Church Pension Group, died peacefully in his sleep on March 3.

Stevenson's career spanned more than 30 years. He spent the greater part of that career with the law firm of Rogers and Wells, where he was a partner in the New York office and a managing partner in the London offices.

Stevenson had said he came to the Church Pension Group "for a fresh challenge and an opportunity to give back on a more human level some of what I have been fortunate enough to receive."

Contributions in his memory may be made to the Fund for Animals, Suite 705, 200 W. 57th Street, New York, New York, 10019.

Lynne Grifo joined the Church Center staff on March 15 as associate coordinator for the Office of Ministry Development.

Grifo was interim rector of All Hallows, Wyncote, Pennsylvania, and associate rector of St. Asaph's, Bala Cynwyd, Pennsylvania. She also served on the Bishop's Mission Strategy Commission in Pennsylvania and on the Diocesan Screening Committee on Ministerial Vocations in Connecticut.



news features

99-030

The Episcopal Church Foundation celebrates 50 years of creative ministry

by Kathryn McCormick

(ENS) The Episcopal Church Foundation is celebrating its 50th anniversary this year with a minimum of partying and a lot of planning for the future.

Founded in 1949 as an entity separate from the Episcopal Church but able to lend crucial support to programs and initiatives important to the church's life and mission, the foundation has concentrated on leadership development, religious philanthropy and education.

In fact, the foundation decided to celebrate its birthday by continuing this tradition with a special gift to the Episcopal Church. The gift is a year-long research effort, "The Zaccheus Project," exploring what it means to be an Episcopalian and exploring the extent to which religion, and particularly the Episcopal faith, makes a difference in the lives of participants. The same study will examine emerging trends and patterns of leadership as well as issues and challenges faced by our diverse ministries.

According to the foundation's executive director, William G. Andersen Jr., "Zaccheus" could help the church become "better disciples and apostles" as it examines what Episcopalians first describe then reflect on what they see as their identity, vocation and mission. "The themes are old," he said, "but we're looking at new ways to actualize them, and right now, I can't tell you where the sizzle is."

All of the information resulting from the project will be a focal point of the annual Trinity Institute Teleconference in late September, co-sponsored by Trinity Wall Street and the Episcopal Church Foundation, and is expected to inform many decisions affecting the church's planning for the next millenium.

Another event will be hosted by the foundation's Fellows' Program under the leadership of Dr. Ian Douglas of Episcopal Divinity School in Massachusetts, and will explore the theological issues facing the church in the 21st century.

A different world

The world into which the Episcopal Church Foundation was born in 1949 was far different from today's. In the wake of World War II the country, and the church, were entering a period of optimism and growth. Presiding Bishop Henry Knox Sherrill, installed two years earlier, saw the work that the national church could be doing—and the lack of money available to the church for those large projects.

He created the foundation to secure support for the work. He also directed that the new organization be run by laity, who not only would raise money but be responsible for deciding how it was spent in supporting the ministry of all Episcopalians. The 1949 General Convention endorsed the idea, and the foundation was launched.

Its first official act, in 1952, responded to the pressures of increasing membership as interest in religion grew and young parents brought their children to church. To meet the urgent need for new and expanded church space, the foundation started a Revolving Loan Fund, underwritten by an anonymous gift of \$1 million. Congregations that received loans were expected to pay them back within 10 years, so money would quickly be available for new loans.

From the start of the program to its end in 1991, the foundation granted 475 loans totaling \$10.8 million. Every loan was repaid in full; no congregation or diocese defaulted on a loan.

Widening its focus

With the loan program in place, the foundation began looking at theological education, which it saw as crucial to sustaining parish growth and vitality. It sponsored an intensive study of the church's facilities for theological education and later persuaded the 1967 General Convention to establish a Board for Theological Education. The foundation contributed almost \$2 million to the board's growth over the next 14 years.

The foundation then expanded its look at theological education to include all Episcopalians. It studied inner city problems and the relation of Christian ethics to the world of science and industry, and it provided seed money to establish the continuing education program of Virginia Theological Seminary.

In 1964 the foundation launched the Graduate Fellowship Program to support gifted scholars as they pursue their doctoral degrees. This support also assures seminaries of a pool from which they can draw new faculty. Through the years, more than 150 scholars have received support. Foundation Fellows serve the church as professor, chaplains, seminary deans, parish rectors and authors.

Throughout the 1960s and '70s the foundation continued to work on a "ministry of encouragement," sowing seeds of money to help start new efforts, a number of which continue to thrive, including the Alban Institute and the Church Deployment Office.

Help for clergy

While the Graduate Fellowship Program and the Grants Program continued to flourish during the 1980s, there were changes ahead among the foundation's priorities. The foundation turned responsibility for church building loans over to the Episcopal Church Building Fund and focused on a new area—overwhelmed and burned-out clergy. It launched Excellence in Ministry, a clergy health and wholeness program that later became The Cornerstone Project.

Later, as the '90s progressed, Cornerstone expanded to include congregational health, so that clergy and congregations could be studied and helped together in a wider-than-ever vision of ministry.

The foundation's view of its work grew, too. "We have moved from being simply a grant-giver to being an operating foundation," Andersen said. "We've moved from the 'greenhouse' idea, where people brought us ideas and we supplied support, to an operation in which we grow our own plants and invite people to help us."

In recent years, the foundation has turned its attention to philanthropy and how it can be encouraged. It also has sharpened its focus and clarified its priorities so that needs—and the results—of philanthropy could more easily be seen.

Although it had developed many ways to give funds to support church programs, the foundation took on new tasks after the 1993 demise of the church's Office of Planned Giving. Realizing that millions of dollars in potential contributions were jeopardized, the foundation committed itself to reminding Episcopalians not only of their responsibilities to be wise stewards but that the means to be such stewards are available through the foundation's Gift Planning Services.

In only four years, almost \$20 million in charitable assets have been given over to the foundation's management for the future work of parishes, dioceses, schools and other church institutions.

"My predecessor as presiding bishop, Henry Knox Sherrill, knew that great gifts arise in response to great vision," Presiding Bishop Frank T. Griswold said recently. "The Episcopal Church Foundation's fifty-year ministry of intentional philanthropy and generosity has worked to open the hearts of many in our church to the wider possibilities of our faith, and to broaden the vision of us all...."

--Kathryn McCormick is associate director of the Office of News and Information of the Episcopal Church.

99-031

"Zaccheus Project" to study Episcopalians and their church

by Lindsay Hardin Freeman

(ENS) A major research study, now under way in nine dioceses involving 200 individual and group interviews, will soon shed light on what it means to be an Episcopalian in today's society. The study, which is funded by the Episcopal Church Foundation and administered by Cornerstone, has been named "The Zacchaeus Project," after the man who, according to the Gospel of Luke, climbed a tree to get a better view of Jesus as he was passing below.

The project is a contribution to the Church as part of the foundation's 50th anniversary year. William G. Andersen, Jr., the foundation's executive director, believes that such work is crucial as the Episcopal Church, along with other mainline denominations, faces critical scrutiny from both secular and religious components.

"Systematic information on what our church faces remains an important unanswered challenge for those who would strengthen its vital ministries," he says. "There is wide and to some degree, bleak speculation, about the future of mainline Protestantism. It is time for us to test those assumptions for the Episcopal Church."

The study is addressing such questions as: How do Episcopalians renew their sense of identity in communities of faith? How do Americans, and particularly Episcopalians, integrate religion into their daily lives? In what sense does belonging to a church inspire a particular way of life? Where are the growth areas of the Church?

In addition to qualitative data, quantitative material that already has been regularly gathered by the church is also being examined. This includes figures showing national patterns and trends in membership, attendance, finances, patterns of giving and budgetary changes.

"We anticipate that this study will be a springboard for letting us look at the church in ways it has never been looked at before," said Andersen. "We expect this to bring many other questions to the surface."

The findings will be sent to every congregation in the Episcopal Church in June and will be the focus of Trinity Institute's 30th national conference, "Roots and Wings: Episcopal Identity and Vocation in the New Millennium." "Roots" speaks to the primary question of identity covered in the Zacchaeus study, and "Wings" represents the question of vocation—who God is calling the church to become—which will be addressed at the September conference.

Under the supervision of William S. Craddock, Jr., director of Cornerstone, a ministry of the foundation, the study has been under way since June of 1998. The selected dioceses are Massachusetts, North Carolina, Central Florida, Minnesota, West Missouri, Kansas, Texas, Nevada and Los Angeles.

"We used many indicators to establish the final list of dioceses," said Andersen, "including geographical, ethnic and theological diversity, as well as age, financial factors and the relation of urban to rural congregations."

Undertaking the research is Dr. William Sachs, rector of St. Matthew's Parish in Wilton, Connecticut, and Dr. Thomas P. Holland, professor and director of the Center for Social Services Research and Development at the University of Georgia.

Discovering the extent to which religion, and particularly the Episcopal faith, makes a difference in the lives of participants will be a key aspect of the project. The following questions are some of what will be explored:

- What draws people to our church and sustains their involvement in its various ministries?
- What does it mean to be an Episcopalian? What distinctive religious perspective does the Episcopal Church cultivate?
- As we confront profound cultural change, how can we embrace new spiritual forms while preserving the best of our Episcopal traditions?
- What are the growth areas of the church? What are the forms of ministry that are thriving and what are the blocks to growth?

The foundation hopes that the report will inform the ongoing conversations and planning efforts of the church and suggest future directions for work to enable the church to thrive in the next millennium.

"After we identify ourselves," Andersen said, "this will help us think about our vocation and understand what God is calling us to do."

The Episcopal Church Foundation began in 1949 under the direction of Presiding Bishop Henry Knox Sherrill. Serving the church in leadership development, education and religious philanthropy, the foundation manages an endowment of some \$28 million and oversees investments of almost \$20 million in planned gifts. It is led by lay men and women from throughout the church and as an independent entity works to channel its resources wherever they are most needed.

--Lindsay Hardin Freeman, a priest associate at St. Martin's-by-the-Lake Episcopal Church in Minnetonka Beach, Minnesota, is the communications consultant for the Episcopal Church Foundation.

99-032

African women gain the resolve to stand for life

by Ed Stannard

(Episcopal Life) Women of Vision, an educational and training program, has brought leadership and assertiveness skills to women all over the world.

In Africa, it could mean the difference between death and life.

Women of Vision, begun in 1987 by the national Women in Mission and Ministry office (WIMM) and Episcopal Church Women, seeks to empower women, to give help them discover their own gifts and to seek a better life for themselves, their families and their communities.

A training session is scheduled for Kenya. But it was one held recently in Ghana, which, like much of sub-Saharan Africa, has been devastated by AIDS, that demonstrated the possibilities for Women of Vision and how important are its goals.

"I believe one of the most important things in Africa today is creating awareness about AIDS," said Pauline Muchina, a Kenyan studying at Union Theological Seminary in New York, who is a consultant to the WIMM office. "People are afraid to talk about these things. Talk about sex and talk about death is not something they do."

AIDS awareness

As many as one in four sub-Saharan Africans are infected with HIV, the virus that causes AIDS. Thousands of children, many of them infected themselves, have been orphaned by the disease.

According to Julianna Okine, wife of Archbishop Robert Okine of the Church of West Africa, cultural expectations are partly responsible for the disease's spread. Many men leave the home for days at a time and practice infidelity, without protection against sexually transmitted diseases. Their wives are expected not to ask where they've been, to say no to sex or to demand that the husbands use condoms.

Okine requested Women of Vision come to Ghana. "She's a mover, this woman; she just made it happen," said Sister Heléna Marie, associate director of WIMM. "She's a woman who can't be stopped."

Okine said that, as a result of Women of Vision, two seminars were being planned on AIDS awareness and advocacy. "We are trying to let them know we are all partners ... we are not subordinates," she said.

Pointing out that women join men in perpetuating sexual oppression, Okine said, "When they know their husband is promiscuous they have to say no to sex unless they use condoms." Too often, the response is, "I didn't marry you to use condoms." That is another problem," said Okine.

However, Okine is hopeful. "We have seen signs now. It's working — slowly, but it's working."

To Muchina, communication is key. "Education is the first component of [Women of Vision] and then just opening it up for discussion. In the church, [AIDS] is regarded as a stigma. The more we talk about it in the women's groups, the more people will be free to talk about it outside the women's groups."

Another component of the fight against AIDS is helping women to take care of their families economically. "If we can help women, especially younger women, to be self-reliant in economics, then they won't go into prostitution, where they can contract AIDS," said Muchina.

Leadership training essential

Fighting a problem in society like AIDS is like trying to remove one wrong-colored thread woven into a blanket. The issues involved — education, literacy, poverty, roles of men and women, sexual habits, both homosexual and heterosexual, the availability of condoms and the drugs that slow the virus, taboos against speaking about sex and death — are so embedded and intertwined, that the task quickly becomes daunting.

"It's very sad, it's very painful, and I think the church is still in denial," said Muchina. "They are not preaching the message of love to those who are infected and at the same time they are not preaching prevention. A lot of parents are in denial too."

Underlining the task, Sister Heléna Marie said, "If women are not educated and not trained in leadership, a lot of issues, from population to domestic violence to AIDS, are not going to be addressed."

Women of Vision attempts to face that gantlet of problems by addressing the core issue of leadership training. The program focuses on identifying gifts and developing self-worth; literacy is not required.

"I think one of the most important things is raising consciousness amongst women," said Muchina. "Helping them discover their leadership skills and helping them learn to be assertive and how to use their faith to better their living conditions in their country."

It's really an epiphany for many, said Ann Smith, WIMM's director. "Once they know their spiritual gifts, then they sing about it and dance about it and [say], 'God has empowered me.' Try to stop them — they are so charged up!"

With their newly found exuberance and self-assertiveness, women then can advocate on their own behalf for education and training, in order to rise from poverty and oppression.

"If you want to lower the birthrate, you must increase the educational level of women," said Smith. "Ghana is a very poor country, so access to education is still a privilege." Free education does not exist in Ghana; even the required uniforms are too expensive for most.

Smith said that since the government is doing little to improve women's position, the church must step in. "And who is the church? The women." Women make up 80 percent of churchgoers in Africa, said Smith.

Muchina described how delicate is the task of empowering women: "How they can do it in a way that does not antagonize their community but they are making a contribution to bringing their community together."

"The crucial thing is to help women come to a point where they themselves do not internalize their own oppression," said Muchina. It's a real turning point "once they realize that they are children of God and have rights."

One program, many cultures

Women of Vision has achieved many successes since its first workshop in Guatemala in 1987. One formerly illiterate woman in Nepal was even elected to Parliament. Smith said, "It's on-the-job training and mentoring and it's working. We have hundreds of women trained."

In Ghana, 35 women were certified to present the program in pairs in villages and colleges. "They really took the material and mastered it," said Sister Heléna Marie. She said her experience was a revelation. "Here we are being witnesses to this wonderful ability to

take the material and run with it and they needed very little instruction. They just zapped it up.”

Muchina said the ability to bring the program into different cultures is one of its strengths. “What really challenged me ... is that you present the material and the women take it and contextualize it. ... You open a door for them [where] they weren’t able to make the connection before.”

Smith said that, though the program is aimed at women, down the road “the ideal thing is that there will be the same training for men.

“The women get it first and then it should be men and women together. Then it should be called People of Vision.”

Africa will continue to be a major focus of Women of Vision. Smith said she hopes to hold five regional training-of-trainers sessions on the continent in 2000. The goal, she said, is “so it will be African down the road, and we wouldn’t have to come again except to cheer them on.”

--Ed Stannard is news editor of Episcopal Life, the church’s national newspaper, where this article first appeared.

99-033

Yearbook of American and Canadian churches includes updated data

(NCC) The 1999 Yearbook of American and Canadian Churches is already being called the most valuable in the book’s 67-year history, with more than one thousand updates and two new chapters enhancing its value for local church ministry.

Generally recognized as the most up-to-date, comprehensive available summary of membership and financial data from North America’s churches, the annual Yearbook, prepared by staff of the National Council of Churches, also offers extensive descriptions and directories of national and regional denominational and ecumenical bodies. The new edition lists more U.S. church bodies than ever before, a total of 213.

Trends essays in the 1999 Yearbook include a reflection on “American Religion at the Millennium’s End” by Gustav Niebuhr, senior religion correspondent for The New York Times. Statistical charts and commentaries on a century of church growth in the United States and Canada go hand in hand with data on the continuing “flattening out” of “mainline” membership losses and “non-mainline” gains, along with evidence that giving to churches continues to increase.

The 408-page yearbooks also includes:

- A new index to help churches and others identify regional and local ecumenical programs in five key areas: Interfaith Dialogue, Hunger/Food Programs, Youth Activities, Faith and Order, and Homelessness/Shelter Ministries.
- A new chapter listing key religion research centers, a useful compendium for journalists, scholars and other “students” of contemporary American religion.
- A vastly expanded compendium of e-mail and World Wide Web addresses for North American denominations and cooperative organizations, local and regional ecumenical bodies, seminaries, religious periodicals; relief and disaster response agencies, databases and search engines, and for world religious bodies. Emerging

the Electronic Church" chapter was six pages long when it premiered last year but this year it requires 23 pages.

The yearbook is edited by the Rev. Dr. Eileen W. Lindner, the NCC's Associate General Secretary for Christian Unity. It is published by Abingdon Press in Nashville, Tennessee, and available for U.S.\$35 (including shipping) through the NCC's Friendship Press (212-870-2496) and at local bookstores across the United States and Canada.

"From the pulpit to the pew, from the podium to the press, this is the book for anyone who has anything to do with religion," said Roger Burgess, director of Friendship Press, New York City, hailing its value for local churches, denominational and ecumenical leaders, journalists, seminary and public libraries, researchers and scholars alike.

99-034

An open letter from primates of the Anglican Communion to the Most Reverend Frank Griswold, Presiding Bishop of E.C.U.S.A

Dear Brother in Christ,

We write as Primates and Archbishops of the Anglican Communion in the Holy, Catholic, Apostolic and Reformed Church, having assembled last year for the Lambeth Conference at Canterbury. We give thanks to Almighty God for granting us that opportunity for consultation, determination and expression of our common mind in the Anglican Communion.

At this time of decision we send to you, your fellow bishops, and all the members of the Episcopal Church of the United States of America our most cordial greetings. Grace to you and peace from God our Father and the Lord Jesus Christ.

It is with joy that we recall how blessed our beloved Communion is with growth in its witness to God's Word around the world. We rejoice too in the fellowship of prayer and faith we enjoyed together in Canterbury as a family united across the nations. We are conscious of the issues of moral and theological importance with we have engaged, including international debt, economic development, ecumenism and inter-faith relations. It is our prayer that we will now go forward mutually strengthened in a common resolve to undertake together the great work of evangelization and renewal in Christ to which we are called.

The study of scripture together, at Lambeth, was a special source of inspiration to us all. In St. Paul's second letter to the Corinthians there was much to encourage us, but also a stark warning: "Examine yourselves, to make sure you are in the faith." The words contain a challenge from which none of us should shrink. It is our earnest prayer for the Church that where anything is amiss God will reform it and where it is in error God will correct it.

We know it is in the thoughtful and prayerful study of the Bible and the careful application of its message that we can sustain our common life and deepen our faithfulness. Resolution III.1 bears witness to this. It recognises afresh the primary authority of the Holy Scriptures and calls us "to promote at every level biblical study programmes which can inform and nourish the life of dioceses, congregations, seminaries, communities and members of all ages." There is here a task that can involve us all and can deepen our unity in mind as well as in heart.

It is our prayer and commitment that as a Communion we may hold together "by mutual loyalty sustained by the council of bishops in Conference." None of us can rightly ignore the fellowship in the Spirit which the Lambeth conference represents. Each Province is accountable to the whole Communion. True Christian freedom lies within the compass of truth and love and not in the satisfaction of mere autonomous desire.

It is therefore with sorrow and disappointment that we have heard from different parts of our Communion statements at variance with what was resolved at Lambeth. Some even appear to repudiate resolutions before they are fully published. We realise that this situation has affected you deeply. We know too that there are leaders within your own Province who do not wish to follow, and in the past have even broken, the teachings reaffirmed at Lambeth. We think of the resolution disavowing any action against bishops who in conscience cannot ordain women to Holy Orders. We think with particular concern of Resolution I.10 stating that, "this Conference, in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those not called to marriage," and that our Communion "cannot advise the legitimising or blessing of same sex unions nor ordaining of those involved." It is our concern that we should work sensitively and pastorally in full recognition of this resolution which affirms the Gospel welcome, as well as the Gospel obedience and Gospel hope. Regardless of sexual orientation, all are loved by God and nothing can cut us off from the love of Christ. The Church must listen to all her members but they must listen to the Church as well. For, to echo the words of Archbishop Carey, we must listen not only to each other, but also to Scripture. We must seek to bring healing to every kind of brokenness with both the compassion and the truth of our Lord.

Fidelity to Christian truth cannot be reduced to aspiration; it entails definite and present obligations. Our particular responsibilities oblige us to say that the continuance of action at variance with the Lambeth resolutions, within your own or any other province, would be a grievous wrong and a matter over which we could not be indifferent. We therefore ask you, dear brother, to examine the directions apparently proposed by some in your Province and take whatever steps may be necessary to uphold the moral teaching and Christian faith the Anglican Communion has received. In doing this you will have the prayers and support of us all and you will bring healing and renewal to your church.

The best hope for preserving the fullness of our unity in one Communion is found for each of us in drawing closer to our common Lord and Saviour and in prayer and intercession together. We write this letter in the cause of such unity and koinonia. Our aim is fraternal for we believe that within our family of faith heart should speak to heart and speak the truth in love. Reticence should not prevent us from speaking lovingly, openly and directly. We take to heart the words quoted by his Grace the Archbishop of Canterbury in his Pastoral Letter "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." May God give us light to guide us, courage to support us and love to unite us always. AMEN

David M. Gitari, Archbishop of Kenya

Richard H. Goodhew, Archbishop of Sydney

Emmanuel M. Kolini, Archbishop of Rwanda

Ghais A. Malik, President Bishop, Jerusalem and the Middle East

Donald L. Mtetemela, Archbishop of Tanzania

Maurice W. Sinclair, Presiding Bishop of the Southern Cone of America

Moses Tay, Archbishop of South East Asia

Colin F. Bazley, Presiding Bishop of the Southern Cone 1989-95

99-035

Presiding Bishop Frank Griswold responds to the open letter from primates of the Anglican Communion

For: Colin F. Bazley; David M. Gitari; Richard H. Goodhew; Emmanuel M. Kolini; Ghais A. Malik; Donald L. Mtetemela; Maurice W. Sinclair; Moses Tay

My dear brothers:

Thank you so very much for your letter of fraternal concern regarding the reception of Lambeth resolutions on human sexuality and the authority of the Bible in some parts of the Episcopal Church in the United States. Joining me in this response are the nine members of my Council of Advice, each of whom was elected by that bishop's domestic province.

We have just concluded a meeting of our House of Bishops at which we noted how important it is when questions arise in the body of Christ for members of the same - and especially bishops and primates - to deal directly with one another, lest second hand information or biased reporting distort or misrepresent our actions or points of view. We are therefore responding to each of you directly, in the peace of Christ.

As bishops of the Episcopal Church and members of the Anglican Communion, and in light of our time together at the Lambeth Conference, we are aware that what happens in one part of the Communion can affect other provinces because of the very different historical and cultural contexts in which we seek to live our lives in response to the gospel. The bonds of communion which we enjoy with other provinces are precious to us, and the mutual sharing of the gifts between us is both a privilege and a blessing.

We write to emphasize to you that within the Episcopal Church USA, as in other provinces of our Communion, there exist divergent opinions on the question of homosexuality. The four understandings of homosexuality articulated in the Lambeth report on Human Sexuality, and quoted below, accurately described the opinions held among us. There are:

- "those who believe that homosexual orientation is a disorder, but that through the grace of Christ people can be changed, although not without pain and struggle;"
- "those who believe that relationships between people of the same gender should not include genital expression, that this is the clear teaching of the Bible and of the church universal, and that such activity (if unrepented of) is a barrier to the Kingdom of God;"
- "those who believe that committed homosexual relationships fall short of the biblical norm, but are to be preferred to relationships that are anonymous and transient;"
- "those who believe that the Church should accept and support or bless monogamous covenant relationships between homosexual people and that they may be ordained."

We therefore find ourselves in a process of discernment and "testing the spirits" and are instructed by the observation and wise words of His Grace, the Archbishop of Canterbury in a letter addressed to one of our primates, and which I have his permission to quote.

"First, let us remind ourselves that in reality the discussion at Canterbury was the very first time the bishops as a body had discussed it [homosexuality] at any length. A Resolution was passed that indicates where bishops stand NOW on the issue; it does not

indicate that we shall ever rest there. That MAY be the case - but who knows? "Second, the debate showed - and showed me more powerfully than I had ever seen before - that argument and controversy solves nothing. "We need a new kind of 'conversation' - one that begins with respect for the integrity of another and a willingness to study the scriptures together, to reflect on our experience - including the experience of homosexuals - and to share in a process which attempts to put into practice what the writer Joseph Monti once called 'The Church as a community of moral discourse'. It is time we got a discourse going and started discouraging the polemic and bitterness that is around."

Therefore, in answer to your concerns, and in the interest of fostering conversation and "moral discourse" and an even greater relationship of affection and understanding, we invite each of you to visit those parts of our church which cause you concern so that you may inquire and learn directly what has animated certain responses to the above mentioned resolutions. Such visits will afford you the opportunity not only to query some of our bishops and representatives of their dioceses but also to listen to the experience of homosexual persons, which is mandated by the Lambeth resolution on human sexuality. I will be hoping to hear from each of you in order that we might plan visits for you such as I describe.

It is our fervent prayer and earnest hope that occasions of concern become opportunities for us to learn from one another to our mutual enrichment, in the name of the risen Christ, and in the power of the Spirit of Truth who alone can guide us into all truth.

With the love of God in our hearts and the upbuilding of the body of Christ as our hope, we invite you, in the words of Jesus to, "Come and see."

Yours ever in Christ,
Frank T. Griswold
Presiding Bishop and Primate

J. Clark Grew II, Bishop of Ohio
Robert H. Johnson, Bishop of Western North Carolina
James E. Krotz, Bishop of Nebraska
Julio C. Holuguin, Bishop of Dominican Republic
Jack M. McKelvey, Bishop Suffragan of Newark
Robert D. Rowley, Jr., Bishop of Northwestern Pennsylvania
Richard L. Shimpfky, Bishop of El Camino Real
William Smalley, Bishop of Kansas
Douglas Theuner, Bishop of New Hampshire

Photographs included in this issue of ENS:

1. Carey meets with Pope, dedicates Anglican Centre (99-021)
2. New Anglican Centre dedicated in Rome (99-021)
3. Tutu greets Episcopalians in Rhode Island (99-028)

(All photos are also available in color)

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